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YAJUR VEDA

VOLUME I

Complete in Sanskrit

Mantra in Sanskrit

with English Translation and Transliteration



INDIAN PUBLICATION DIVISION

Translated by
Bharat-Narya Prakash-Bharanath
Vaidya Vaidya

YAJUR VEDA

(Volume I)

(English translation of Mantras with
Sanskrit text and transliteration)

यजुर्वेद

प्रथमो भागः

YAJUR VEDA

Volume I

[Text, Translation : Chapters 1-10]

यजुर्वेद

प्रथमो भागः

[मूलपाठः, अनुवादश्च, काण्ड 1-10]

English Translation

by

Swami Satya Prakash Saraswati

and

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DAV Publication Division

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त

तद् वेदस्य वेदत्वम् ।

(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक् 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा. ..अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्तिः)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदव्यासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृष्टे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness is aptly described in the following Mantra:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वं सञ्जानाना उपासते॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna*. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalkar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Shravani Poornima
Vikramiya Samvat 2034
August 28, 1977.

Prakash Vir Shastri



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INTRODUCTION

SWAMI SATYA PRAKASH SARASWATI

the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratishthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

I take this opportunity to thank all my colleagues and to reiterate my debt of gratitude to my esteemed friend and munificent philanthropist, Brigadier Kapil Mohan, and to revered Svami Satya Prakashji. Both of them have been invaluable "resource persons" for this project. To revered Svamiji, and the intrepid team of translators including Pandit Satyakam Vidyalankar and Shri Uday Vir Viraj Vidyalankar, who have assisted Svamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Ram Nath Sehgal, Shri Naunitlal, and Shri Ram Saran Das Ahuja, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Sarasvatī, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessing on noble pursuits.

"Kamalalaya",

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INDIA.

L.M. SINGHVI

President

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SOME HIGHLIGHTS OF THE YAJURVEDA

In fact, there is hardly a literature which is so highly held in esteem as the Vedic Samhitās. It would be futile to assign any date for the composition, collection or revelation of the Vedic texts. It is difficult to evaluate the four Samhitās exclusively. To a traditional Indian, the entire Vedic text is held sacred. The Rk, the Yajuh and the Sāman are embodied and incorporated in all the four Vedas. The knowledge is one; it exists as if within us and thus becomes a part of our own being, of our own mind, of our own consciousness. Perhaps in this reference, one of the mantras with a refrain *tan me manah, śiva samkalpam astu* elaborates that the Rk, Yajuh and Sāman are the spokes of the same wheel existing within our consciousness: यस्मिन्वृचः सामन्यजूष्टपि यस्मिन्प्रतिष्ठिता रथनभाविचाराः। यस्मिंश्चित् सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ (Yv. XXXIV.5)

Wherein the Rks (praise verses), the Sāmans (lyrics) and the Yajuhṣ (sacrificial formulas) are well placed like spokes in the nave of a wheel, wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions.

All the four Vedas, the Rk, the Sāman, the Yajuh and the Chandas (the Atharva) have come out of the same Cosmic Man or the same Cosmic Sacrifice :

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दाश्च जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ (Yv. XXXI.7)

Here by Chanda (छन्दस्), we do not mean Gāyatrī and other metres: they are included in the Rk, the Sāman and the Yajuh; here *Chandas* means the verses of the Atharva (Māhādharā and Uvaṭa have erred on this score).

It is traditionally believed that the Vedas were not given to men in a language which pre-existed their composition. The language of the revealed Samhitās became the origin of all the languages which followed this literature. The superb plasticity of the language of the Samhitās is by itself an argument in favour of a revealed theory of language and culture.

Iṣa and Ūrja — Food and Energy

The text of the Yajurveda starts with an invocation for the sake of *iṣa* (food) and *ūrja* (vigour, energy or fuel). Food in body burns up to give energy which sustains life. The solar energy through plants synthesizes food and the cycle between food and energy goes on. It is a cycle of mass and energy. Food, energy and consciousness are the elements through which life gets manifested, and this triple-function has reached its climax in the human-system. The largest source of *ūrjā* or energy for the terrestrial life is the sun. The sun has its own *iṣa* or fuel, the atomic nuclei, which by the process of disintegration, fission or condensation, give rise to enormous energy. The lightning is a manifestation of *ūrjā* in the near midspace where move the clouds. The distant wide space is traversed by the micro-energy waves. To maintain our body-equilibrium, we need food or *iṣa* and this by slow combustion furnishes energy to our system. Every factory needs the raw material or *iṣa* and the *ūrja*, the energy. The mind - complex and sub-conscious complex also need their own types of *iṣa* and *ūrja*. The vital - complex of our make-up has also its characteristic *iṣa* and *ūrja*. And therefore, the opening words of the Yajurveda are the invocations for this *iṣa* and *ūrja* :

इषे त्वा । ऊर्जे त्वा (1.1)

We invoke you, O Lord, for food; we invoke you for vigour. These are the first two Yajusī of the Yajurveda. We have several passages in this Samhitā where the words *iṣa* and *ūrja* occur in pairs. *Haviṣ* (हविष्, or the oblations) of *ghṛta* or *ājya* (the clarified butter) provide in one substance, butter, *iṣa* and *ūrja* both :

स्विष्टवृद् देवेभ्यः॥इन्द्रः॥आज्येन र्हावया भूत्स्वाहा;

(May the resplendent Lord be gracious to learned people by his oblation of melted butter, Svāhā) — II.9

Here we give a few passages where the term, *iṣa* and *ūrja*, simultaneously occur;

- (a) इषमूर्जमहमितः॥आदमृतस्य योनिं ग्रहिषत्य धाराम् (XII. 105)
- (b) ऊर्जां नपाज्जातवेदः सुशस्तिभिर्मन्दस्य धीतिभिर्हितः ।
त्वेऽइषः सदधुमूर्तिवर्पतश्चित्रोत्तयो वामजाताः ॥ (XII.108)
- (c) इषे पितृस्योर्जे पितृस्य (XXXVIII.14)
- (d) पूर्णां दधि परा पत सुपूर्णां पुनरापत । वस्नेव विक्रीणावहाः॥इषमूर्जं॥ शतक्रतो (III.49)

In the cosmic creation, *iṣa* and *ūrja*, matter and energy, play the same role as *rayi*, रयि, and *prāṇa*, प्राण of the Praśno'paniṣad (For *ūrjā* and *rayi* together, See Ṛv. VI.70.6). *iṣa* = *rayi*; *ūrjā* = *prāṇa*).

In the *Saptapadī* ritual of a marriage ceremony, the first step advanced by the couple is for the *iṣa* and the second step is for *ūrja*, and the five more steps, the couple moves for other blessings.

The term *iṣa* and *ūrja* have a good deal of significance in the Ṛgveda also, for we have the pair occurring in several verses :

- (a) इषमूर्जं च पितृस्य मत्तस्तिन्तमः — Ṛv.IX.63.2
- (b) इषमूर्जं पवमानाभ्यर्षति — Ṛv.IX.86.35

Yoga and Kṣema

Yoga is the acquisition of anything worth having and *Kṣema* is its preservation. Usually *Kṣema* becomes more vital than *Yoga* or acquisition. This is true in personal matters as much as in the national. The last words of the universal National Anthem are :

योगक्षेमो नः कल्पताम् (XXII.22)

which mean that for a country, not only *Yoga*, or the acquisition of freedom, land, prosperity, or wealth is needed,

she should have also *Kṣema*, i.e. the capacity of preservation of all that she has acquired by efforts and sacrifice. Life in no case is static. Its dynamism requires care and caution. This care and caution for the future is *Kṣema*.

Rāyaspoṣa or Prosperity or Riches and Nourishment for Healthy Growth

There are dozens of instances where the word *rāyaspoṣa* (plentiful riches) has been used in the Samhitā. *Rāyas* (रायः) is the riches, prosperity or wealth of any kind — wealth of learning, wealth of money, wealth of cattle and wealth of worldly treasures. This word is closely related to *rayi* (रयि). We have in several verses the phrase : वयं स्याम पतयो रयीणाम् — may we all become Lord of Treasures (X.20; XXIII.65; Rv. X.121.10; Av. VII.79.4).

The word *rāyaspoṣa* in the Yajurveda for the first time occurs in Chapter III, verse 20 : अन्यं स्यान्वो वो भक्षीयं महं स्य महो वो भक्षीयोर्जं स्वोर्जं वो भक्षीयं रायस्योऽस्य रायस्योऽस्य रायस्योऽस्य रायस्योऽस्य ॥

You are food; may I eat your food.
 You are respectable; may I also enjoy your respect.
 You are vigour; may I receive your vigour.
 You are plentiful riches; may I also enjoy your plentiful riches.

The four material gains invoked in this verse are अन्यत् (food), महः (respect), ऊर्जः (vigour or energy) and रायस्योऽस्य (all riches and sustenance in plenty for healthy growth).

- (i) अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायो मा वयं रायस्योऽस्य वियोऽस्य तो तो रायः (IV.22)
 Play with us. We are your brothern. Your riches (are) my riches. May we never be deprived of riches and nourishment. Yours be the riches.
- (ii) रायस्योऽस्य विष्णवे त्वा (V.1)
- (iii) तिहसि सुप्रजावनी रायस्योऽस्य त्वाहा (V.12)
- (iv) सुवीरो वीरान् प्रजनयन् परीह्यभिरायस्योऽस्य यजमानम् (VII.13)
- (v) तं यज्ञं धुक्व महि मे प्रजाया ११ रायस्योऽस्य विश्वमायुरशीय त्वाहा (VIII.62)
- (vi) रायस्योऽस्य सभिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम (XI.75)

- (vii) मयि गृह्णाम्यग्ने अग्निं रायस्पोषाय सुप्रजास्तवाय सुवीर्याय (XIII.1)
 (viii) इषे त्वा, ऊर्जे त्वा, रय्यै त्वा पोषाय त्वा (XIV.22)

(I invoke you for food. For vigour. For riches. For nourishment).

In the *Saptapadī* ritual of the marriage, the couple advances the third step for *rayaspoṣa*.

Yajña and Yajamāna

Yajña is the performance of one's duty in the widest sense. Performance of one's duty is also *karma*. All the four Veda Saṁhitās are one in respect to these performances. It is through *yajña* that one attains the highest attainable. It is the *yajña* that liberates one from the shackles of bondage; it is again the *yajña* through which one gets worldly prosperity — wealth, reputation, enlightenment, family comforts. *Yajña* is not a ritual; it is a dedication to the society and the environments, and finally, it is an obligation to the Lord Supreme.

The word *yajña* is derived from √yaj, यज्, which has three connotations, *dāna* (दान), *devapūjā* (देवपूजा) and *saṅgaṭīkaraṇa* (संगतीकरण). Charity and benevolent help given to others are *dāna*; reverence to men of enlightenment, harnessing Nature's bounties for social good and keeping environments free from pollution—this is *devapūjā*; strengthening and enriching the society by organizing benevolent institutions, helping mechanical and chemical industries, developing science and technology, all is *saṅgaṭīkaraṇa*. What Dayānanda understands by *yajña* is :

“Yajña is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, Homa etc. (fire-rituals) for the purification of air, rain, water, herbs etc. for the increase of human happiness”. (*Dayānanda : Beliefs and Disbeliefs*, 28).

In such contexts, the *yajña* is regarded as the supreme

duty (श्रेष्ठतमं कर्म—ŚBr. I.7.1.5). The words “श्रेष्ठतमाय कर्मणे” occurring in the first verse of the Samhitā refer to this sort of *yajña*. The superb duty is one which is done for the sake of general good, without any expectation of reward and return; it is the duty performed without an attachment.

Yajña is the duty for excellence, incorporating all works and performances of benevolence. Dealing with the subject, Mahīdhara, the reputed commentator on the Śukla Yajurveda Samhitā says that all the actions, works or performances, the *karmas* can be classified under four heads,* *aprasastam* (objectionable), *prasastam* (commendable), *śreṣṭham* (excellent), and *śreṣṭhatamam* (excellent in the superlative).^{*} Normally, *śreṣṭha* is also the superlative or the best, but the *śreṣṭhatamam* is the highest, the noblest conceivable. All actions illegal and unsocial, like cheating, stealing, torturing etc. are *aprasasta*. Actions good for the family and a small group of friends and relations, like helping and rearing the family are *prasasta*; the actions enjoined by the *smṛti* or the moral and legal codes of the State or Society are *śreṣṭha*; and finally, the actions enjoined by the Veda, or the divine enlightenment, based on the principles of *satya* (the high value of life) and *ṛta* (the universal law) and meant to serve humanity at large, and aimed at establishing a universal kinship are *śreṣṭhatama*, and such actions alone are known as the *yajña*.

There are two ways of interpreting the line : “यज्ञो वै श्रेष्ठतमं कर्म” : (i) the *yajña* is the most excellent performance, and (ii) all most excellent performances constitute *yajña*. The particle *vai* (वै) indicates an identity. The *yajña* is identical with the most excellent. Unfortunately so many acts passed under the name of *yajña*, that *yajña* became a term of disrepute (just as the term sacrifice, a synonym for a sacred act of dedication). The term *adhvara*, अध्वर, a synonym of *yajña*, means a performance free from all types of violence. The animal sacrifice is not even a *prasasta karma*, or a *śreṣṭha karma*; how can

*श्रेष्ठतमाय कर्मणे । चतुर्विधं कर्म अप्रशस्तं । प्रशस्तं, श्रेष्ठं, श्रेष्ठतमं चेति । लोकविरुद्धं वषट्पञ्चमीर्यादिकमप्रशस्तम् । लोके श्लाघनीयं बन्धुवर्गपौषणादिकं प्रशस्तम् । स्तुत्युक्तं वापीकूपतडागादिकं श्रेष्ठम् । वेदोक्तं यज्ञरूपं श्रेष्ठतममिति तत्प्रमाणम् । ‘यज्ञो वै श्रेष्ठतमं कर्म इति श्रुतेः (ŚBr. I.7.1.5; Mahīdhara on Yv.I.1.)

it be a *śreṣṭhatama karma*? Such sacrifices made the *yajñasālas* a place of horror and disgust. Here lies the difference between Dayānanda's and Mahīdhara's interpretations. It was actually not the fault of Mahīdhara that he interpreted the texts as he has done. His has been the traditional translation only based on the Kātyāyana and other Śrauta Sūtras. Dayānanda was a Ṛṣi, a person of vision; he possessed the courage of a truth-seeker, and hence he could see the identity that the most excellent *karma* is the *yajña*, and hence the *yajña* is also the most excellent *karma*. The *yajña* is an anti-thesis of violence. The *yajña* is a *karma* per excellence, a *karma* which is enjoined by the two texts of *Īśopaniṣad*. (Yv.XL.1-2).

तेन त्वत्केन भुञ्जीया ।

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ॥ (Yv.XL.1-2).

Any act of public utility, performed with non-attachment with its fruit is *yajña*. The one who performs such an act, the leader, the house-holder is *yajamāna*. The performance of a token ritual on such occasions is also traditionally known as *yajña*, but the real *yajña*, the benevolent institution, follows the ritual and continues so long as the *yajamāna* feels dedicated to it. A great *yajña* may pass on to the posterity also. Organizing industry, technology, establishing academies for research and development, running a factory, raising a hospital-- all these benevolent acts constitute *yajña* as enjoined by the Veda; they are the benevolent acts of universal character meant to serve all and sundry.

Since the *yajña* is the most excellent sacred performance, we have the following series of the *yajūṃṣi* :

आयुष्यज्ञेन कल्पताम् । प्रारागो यज्ञेन कल्पताम् । चक्षुष्यज्ञेन कल्पताम् ।

श्रोत्रं यज्ञेन कल्पताम् । पुष्टं यज्ञेन कल्पताम् ।

यज्ञो यज्ञेन कल्पताम् । -(Yv.IX.21)

May my longevity be secured by sacrifice. May my breath, may my vision, may my hearing, may my back, may the sacrifice be secured by sacrifice. A few more similar *Yajūṃṣi* are added in the *Saṁhitā* to the above elsewhere.

वाग्यज्ञेन कल्पताम् । मनो यज्ञेन कल्पताम् । आत्मा यज्ञेन कल्पताम् ।
ब्रह्म यज्ञेन कल्पताम् । ज्योतिर्यज्ञेन कल्पताम् । स्वर्गज्ञेन कल्पताम् ॥

—(Yv.XVIII.29).

May the speech be regulated by sacrifice; may the mind, may the conscience, may the intellectual power; may the light, may the bliss be secured through sacrifice.

All the five *prāṇas* have been invoked in a similar verse in the same strain along with *āyu*, *cakṣu*, *śrotra*, *vāk*, *manas*, *ātman*, *brahmā*, *jyotiḥ*, *svaḥ*, *prṣṭha* and *yajña*. The five *prāṇas* or vital breaths are *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*.

प्राणो यज्ञेन कल्पतांस्त्वाहा । अग्नौ यज्ञेन कल्पतांस्त्वाहा ।
व्यानो यज्ञेन कल्पतांस्त्वाहा । उदानो यज्ञेन कल्पतांस्त्वाहा ।
समानो यज्ञेन कल्पतांस्त्वाहा । (Yv.XXII.33).

In fact, the entire life, all the body organs are to be strengthened with the concept of *yajña* or the spirit of dedication and sacrifice. The sacrifice itself has to be inspired and spiritualized by the feeling of *yajña*. *Yajña* is a process of spiritualization of all our human activities. Our science and technology, including biological and social sciences need complete spiritualization in this respect before they can be effective in the right sense in raising the stature of man and his society.

Yajamāna — The person who performs the *yajña* is a *yajamāna*. Usually, he is a house-holder. Later on as the culture developed, it became one of the obligatory duties of *yajamāna* to keep himself engaged in the five *mahāyajñas*. (i) the *Brahmayajña* (ब्रह्म यज्ञ), which normally means (a) study of the Veda and scriptures, and (b) prayer and silent worship commonly known as the *sandhyā*; (ii) the *Devayajña* (देवयज्ञ) which means all our efforts to fight against environmental pollutions; traditionally, it got restricted to the performance of Agnihotra or Homa, a fire-ritual; (iii) the *Pitṛ-yajña* (पितृयज्ञ) which includes reverence to all the elders of the family and an obligation to serve them as best as one can, even at the cost of personal comforts; traditionally, it also means submitting to fire certain oblations of the edible material; (iv) the *Atithi yajña* (अतिथि यज्ञ) or taking good care of the persons, who have selflessly dedicated their life to the services of the society.

The word *atithi*, अतिथि, stands for a *sannyāsin*, who temporarily comes to stay at the house of a householder, but keeps on usually moving; here again in the ritual, there are a few *yajūṃṣi*, which are recited and oblations offered to fire; (v) the *Balivaiśvadeva yajña*, (बलिवैश्वदेवयज्ञ), where offerings are given to All-Gods, the *Viśvedevāḥ*; the portions are allotted suiting to the needs of cattle, domestic helpers or servants and social dependents. Dayānanda has elaborated the details of these five Great Duties in his reputed text, the *Pañcamahā-yajña Vidhi*, and his other writings. These five *mahāyajñas* have no direct bearing with the Yajurveda exclusively. Of course, some of the *yajūṃṣi* have been utilized in the *yajñas* (particularly from Chapter III of the Yajurveda for the Devayajña (5,12,3,9 and 10) :

मूर्धुवः स्वर्गारिव०; समिधाऽग्नि०, सुतमिद्धाय०, तं त्वा समिद्भिर० अग्निर्ज्योति०,
सजृद्धवेन सवित्रा० ।

For the *pityajña*, see also Yv.II.31-34 : अत्र पितरो मादयध्वं०; नमो वः पितरो रसाय०; आधत्त पितरो० and ऊर्जं वहन्तीरमृतं० and Yv.XIX.36 (पितृभ्यः स्वधायिभ्यः स्वधा नमः ; पितानहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः; अक्षन् पितरोमी मदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्यध्वम्); and Yv.XIX.45-70. Of course, here again, the R̥gvedic texts play a very important role in expanding the ecclesiastical details. The Atharvaveda also has a lot to contribute to the details of these rituals.

The words *mantra*, *chandas*, *stoma*, *yajuḥs* and *sāman* have been thus derived in the Nirukta: *Mantras* (stanzas or verses, say the R̥k) are so called from thinking (मन्त्रा मननात्); *Chandas* or metres from covering (छन्दसि छादनात्); hymns or *stoma* from praising (स्तोमः स्तवनात्). *Yajuḥs* is derived from the root *yaj*, √यज्, to sacrifice (यज्यर्जतेः). *Sāma* is so called because it is measured out by the stanza, or it may be derived from the root *as*, √अस्, to throw. He thought it equal to the stanza, say they who are well-versed in the Vedic metres (सामसम्मितमुचा । अस्त्येतेर्वा । ऋचा समं येन इति नैदानाः) —Nir. VII.12.

The *yajamāna* is a person of respectability; he is the unit of the society and he is the measure, मान, of the *yajña*. The Supreme Lord is invoked to take care of him; to keep care

of his cattle and to bless him with riches, long life, health, vigour, cattle, home and progeny. As on him depends the society and the state, his needs and desires are to be taken care of. He is blessed by the priest, who is his philosopher and guide. The yajamāna honours the priest with reverence and looks to his needs, while the priest, the *purohita*, blesses him in his projects (तत्त्वाः सन्तु यजमानस्य कामाः) (XII.44), may the wishes of the yajamāna come out true.

We shall quote here a few verses where the *yajamāna* (sacrificer) has been invoked. The yajamāna is also often called as the *yajñapati* or the lord of the *yajña*, or *gr̥hapati* as the householder, or master of the house.

- (i) यजमानस्य पशून् पाहि (1.1) — Preserve the cattle of the yajamāna.
- (ii) परमेण धाम्ना दृढस्व मा ह्यर्मा ते यज्ञपतिर्ह्यर्षीत् (1.2) — Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer (yajñapati) forsake you.
- (iii) यजमानस्य परिधिरसि (II.3). You are the protective peg for the sacrificer.
- (iv) अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासः सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः (II.27). O adorable Lord, master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder.
- (v) अयमग्निगृहपतिर्गर्हपत्यः प्रजया वसुवत्तमः (III.39). The fire is the Lord of the home. This is most useful for the household. This bestows wealth for the sake of progeny.
- (vi) रायस्योषे यज्ञपतिमामजन्ती रायस्योषेऽधि यज्ञोऽअस्यात् (XVII.54). May they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.

(vii) इयक्षमाणा भृगुभिः तजोपाः स्वर्प्यन्तु यजमानाः स्वरिति (XVII.69)

May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*Bhrgus*) reach the auspicious world of bliss.

(viii) उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सद्भुतजेयामयं च ।

अस्मिन् सधस्ये अप्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ।

(XV.54)

O fire-divine, wake up, keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice and in higher realms all the enlightened ones and the sacrificer occupy good positions.

The entire terminology of the ecclesiastical *yajñas* is based on the terms used in the *R̥gveda*, but when I say this, I do not mean that the *R̥gveda* gives a sanction to the *yajña* rituals. These rituals came into existence milleniums after the revealed knowledge of the Veda. As in so many other cases, so in the case of *Kalpa* or the *Karmakāṇḍa*, the terminology is derived from the *Śruti* : in the *Śruti*, the terms occurred in their most natural connotations, with the plasticity of their etymology. The very first verse of the *R̥gveda* has the term *agni*, *purohita*, *yajña*, *deva*, *ṛtvija*, and *hotṛ*—these terms were later on utilized in the technical sense, when fire-rituals attained a concrete form. The word *ṛtvik* has an association with *ṛtu* or season; a participant in a seasonal ritual came to be known as a *ṛtvik*; he is expected to be an enlightened person, rich in the Vedic lore. The number of *ṛtviks* may be one, two, three or four. If there is one *ṛtvik*, he is the *purohita* also, or the leading priest of the ceremony. If there are two participants in the ceremony, other than the *yajmāna*, one is known as the *purohita*, and the other a *ṛtvik*; when there are three participants, they are known as *ṛtvik*, *purohita* and the *adhyakṣa* (or the head); and when there are four participating priests, they are known as *hotṛ*, *adhvaryu*, *udgātṛ* and *brahmā* (*Dayānanda*, the *Sanskāra*vidhi), of course, the details are not so simple, as *Dayānanda* has conceived. There

are a host of terms by which the priests and participants are known according to their functions in the elaborate ceremonies. Taking the hint from the various texts of the Ṛgveda (e.g. II.1.2), the ecclesiastical experts of the Brahmanic period and of the period of the Śrauta Sūtras drew out a long list of the priests and the participants in the *yājñik* rituals.

नवाग्ने होत्रं तवपोत्रमृत्विष्यं तव नेष्ट्रं त्वमग्निद्वितायतः ।

तवप्रशास्त्रं त्वमध्वरीयसि ब्रह्म चासि गृहपतिश्च नो दमे ॥

(Rv. II.1.2)

According to the *yājñikas*, the verses 31 and 32 of Chapter V of the Yajurveda contain formulas for the consecration of the eight *dhiṣṇyās*, i.e. eight side-altars or hearths each of which is addressed in turn.

1. The hearth of the *Āgnīdhra*, आग्नीध्र, the fire-kindler priest; the formula is विभूरसि प्रवाहणः — you are all-pervading, the carrier.
2. The hearth of the *Hotṛ*, होत्र, the invoking priest; the formula is वह्निरसि हव्यवाहनः, you are the fire that carries the oblations.
3. The hearth of the *Maitrā-varuṇa*, मैत्रावरुण, the assistant of *hotṛ* priest; the formula is स्वात्रोऽसि प्रवेताः, you are swift and wise.
4. The hearth of *Brāhmaṇācchansi*, ब्राह्मणाच्छसि, the formula is त्रुयोऽसि विश्ववेदाः, you are *tutha* or the Divine Supreme, the omniscient. (*Tutha* means Brāhmaṇa priest, who knows how priestly fees are to be distributed — *Griffith*). (These four in reference to verse 31).
5. The hearth of the *Potr*, पोट्र, or cleansing-priest; the formula is उशिनसि कविः, you are the yearning one, the sage.
6. The hearth of the *Neṣṭṛ*, नेष्ट्र, the priest who leads forward the sacrificer's wife. He is addressed by the

names *Anghāri* and *Bambhāri*, अङ्घारिरिति बम्भारिः, two guardians of the celestial soma (cf. IV.27); you are the enemy of the sin, the nourisher.

7. The hearth of the *Acchāvāk*, अच्चावाक्, or inviting priest; the formula is अवस्यूरति दुवस्वान्, you are the bestower of food, the possessor of supplies (or aid-seeker and worshipping — *Griffith*).
8. The *mārjāliya* hearth of the cleanser on which the sacrificial vessels are cleansed. The formula is शुन्ध्यूरति मार्जालीयः. After the completion of these eight *dhiṣṇyās*, the *Āhavanīya*, आहवनीय, fire is pointed at and addressed as समाडति कृशानुः, you are sovereign, the glowing fire. Mahīdhara supplies further details of the verse 32, corresponding to परिषद्योऽसि पवमानः, नमोऽसि प्रतक्त्वा, मृष्टोऽसि हव्यसुदनः and ऋतयामासि स्वर्ज्योतिः — you are the member of the assembly, the pure one; you are the sky, the pleasure-showering, you are swept clean, the preparer of oblations; you are the seat of law, heaven's light and lustre.

The Cosmic Man of Puruṣa Sūkta

In the *Rgveda* (X.90), we have a full hymn of 16 verses, known as the *Puruṣa-Sūkta*, with *Nārāyaṇa* as its *Ṛṣi*. The entire hymn is repeated in the *Yajurveda* Chapter 31 of 22 verses (i.e. 6 new verses, not taken from the *Rgveda*). Out of the sixteen verses of this hymn, which deal with the cosmic creation, coming out of the Cosmic Man with thousands of heads, thousands of eyes and thousands of feet, six (or seven) verses deal with *yajña*, the cosmic sacrifice. This *yajña* is the Supreme Performance of the Cosmic *Puruṣa*, who is known as *Puruṣa* (XXXI.18). He is also *Prajāpati* (XXXI.19). *Yajña* is referred to in the following verses of this Chapter of the *Yajurveda*.

1. तस्माद्यज्ञान् सर्वहुतः सम्भृतं पृषदाज्यम्

(6)

From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd are obtained.

2. तस्माद्यज्ञात् सर्वहुतः सप्तानि जज्ञिरे (7)
From that cosmic sacrifice, in which everything has been offered as oblations, the Ṛks and Sāmāns are born. Also verse (8).
3. तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः (9)
The cosmic Man, who is born earliest of all is placed on the cosmic sacrificial altar.
4. यत्पुरुषेण हविषा देवा यज्ञमतन्वत (14)
In the cosmic sacrifice arranged by gods with Cosmic Man as oblation.
5. देवा यद्यज्ञं तन्वानाऽबध्नन् पुरुषं पशुम् (15)
When the gods preparing for the sacrifice tie up the Cosmic Man as an offering.
6. यज्ञेन यज्ञमयजन्त देवास्तानि धमाणि प्रथमान्यासन् (16)
Gods worshipped the Supreme Lord with Sacrifice. These have been the earliest ordinances.
(See Rv.X.90.8; 9; 10; 7; 6; 15; 16)

Since this hymn is essentially of the Ṛgveda, we shall not elaborate it here. There are certain terms used in this *yajña* of cosmic creation, which later on became popular in the *havya-yajña*, or the fire-ritual which developed round the *yajūmṣi*: *Prṣad-ājya*, पृथलाज्य — butter mixed curds, *yajñam-barhiṣi*, यज्ञं बर्हिषि, the place of *yajña* scattered with grass; (9) *praukṣan*, प्रौक्षन्, cleansed and purified, *ājyam* आज्यम्, butter (14); *idhma*, इध्म, or fire wood (14); *havih*, हविः or oblation-material (14); *paridhīh*, परिधिः, encircling lines seven in number, *samidhah*, समिधः, or wood-sticks, three into seven ($3 \times 7 = 21$) in number. *abadhnan paśum*, अबध्नन् पशुं, the animal bound to stake; *sādhyas* साध्याः and *ṛṣis* (9, 16), the experts in the technicalities of the ritual and persons enlightened with the Vedic lore. These are some of the terms, which were used in elaborating the details of cosmic creation and later on became the basis of the fire-rituals, developed round the texts of the Yajurveda.

The Puruṣa Sūkta of the Ṛgveda and the Yajurveda not only deals with the cosmic representation of the Supreme

Creator, from which everything has emanated out in the sense that He is the First Cause of the creation, and the creation is the divine manifestation of His Art at the multidimensional canvas of the mother Prakṛti which is also known by numerous synonyms as Aditi, Svadhā and sometimes as Akāśa also. The cosmic Puruṣa created the inorganic and organic world both. He is responsible for the birth of cattle, *grāmya paśu*, (cows, horse, goat, sheep and man), besides the forest-dweller animals (*āranya paśu*), and winged creatures flying in air, *Vāyavya* creatures (पशून्तश्चक्रं वायव्यानारण्या ग्राम्याश्च ये —Yv. XXXI.6)

To the civilised man, He gave the concept of a social life divided into four classes : (i) the intellectuals, (ii) the ruling class or warriors, (iii) the business class and agriculturists responsible for production and distribution of social wealth, and (iv) the labour class — these came to be known as Brāhmaṇas, Kṣattriyas, Vaiśyas and Sūdras. We have the following two verses in this connection :

- (i) यत्पुरुषं व्यदधुः कतिधा विकल्पयन् ।
मुखं किमस्यासीत् किं चाह किमूरु पादाऽउच्येते । (10)

The man (*puruṣa*, the mankind or society) they created, in what portions do they figurize it? Which is His mouth, which the two arms, which the two thighs and which are said to be His feet?

The Brāhmaṇa (the intellectual) is His mouth; the Kṣattriya (*rājanya* or administrator) is made His two arms; what is the Vaiśya (producer of wealth) is His two thighs; and Sūdra (labourer) is born of His two feet. (The beautiful metaphor is expressed in four styles).

The revealed knowledge or the Veda (the divine speech) is meant for every man in the Society, as is indicated in the following Yajuh verse :

ययेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याम्याष्टं शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयात्—
मयं मे कामः समृध्यतामुप मादो नमसु ॥

(Yv. XXVI.2)

O Lord, may I address this auspicious speech of yours (the Veda) to all the people, intellectuals (Brāhmaṇas) and administrators (Kṣātrīyas), workers (Sūdras) and producers of wealth (Arya or Vaiśya), our kinsman and strangers. May I become favourite of the learned ones and of him who gives liberal guerdon. May such and such wish of mine be fulfilled, and may I get affection of so and so.

The society is a living organism, and its people divided into classes are its organs. The classification is not by birth or parentage, but by attainments (*guṇa* or attributes; *karma* or actions or professions and *svabhāva*, the aptitude). The Veda speaks of the dignity of profession, and the dignity of labour. Each section, just like head or brain, the shoulders, the belly and feet, functions in unison, with inter-dependence, and mutual cooperation.

The Yajurveda speaks of another type of classification of mankind. This gives us the concept of *Pañcājanya* or *pañcajanāḥ*, (पाञ्चजन्य, पञ्चजनाः). For *pañcajanāḥ*, see Yv. XXV.23:

विश्वेदेवाऽर्दतिः पञ्चजना अर्दतिर्जातमर्दतिर्जनित्वम् ।

Eternity is all the gods; eternity is the penta-classified men; eternity is all that hath been born and shall be born. (See Rv. I.89.10 also).

In fact the concept of *pāñcājanya* is of the Ṛgveda : for this term, See Rgveda :

पाञ्चजन्य, पाञ्चजन्या, पाञ्चजन्यः —I.100.12; IX.66.20;
पाञ्चजन्यम् —I.117.3; V.32.11; पाञ्चजन्यया —VIII.63.7;
पाञ्चजन्यासु —III.53.16; पाञ्चजन्येन —VII.72.5; 73.5.

We have the following terms also in the Ṛgveda* :

पञ्चक्षितीः ; पञ्चक्षितीनाम् —I.7.9; 176.3; V.35.2; VI.46.7;
VII.75.4; 79.1.

*चर्यणीनाम् मनुष्याणाम्, men or people, --*Sāyaṇa* on I.7.9
क्षितीनाम् निवासार्हणम् वर्णानाम्, those who have a right or claim to stay in abodes or houses --*Sāyaṇa* on I.7.9;

पञ्चक्षितीनाम् । क्षियन्ति निवसन्ति गच्छन्ति वा क्षितयः देवा मनुष्याः, पितरः, पशवः, पक्षिणश्चेति पञ्चजनाः ।

Again, चत्वारो वर्णा निपादपञ्चमाः पञ्चजना इत्यन्ये --*Sāyaṇa* on I.171.3.

पञ्चजनाः —I.89.10; III.59.8; VI.11.4; 51.11; VIII.32.22;
IX.92.3; X.45.6.

पञ्चकृष्टयः, पञ्चकृष्टिषु —II.2.10; IV.38.10; X.60.4; 119.6; 178.3.

पञ्चचर्षणीः —V.86.2; VII.15.2; IX.101.9.

पञ्चमानुषी —VIII.9.2

The division into five has been variously described. At one place, according to Sāyaṇa, the five classes of beings are *devāḥ*, (gods or enlightened persons), *manuṣyāḥ*, common people; *pitarāḥ* or elders, manes; *paśavaḥ*, cattle, and *pakṣiṇaḥ*, birds with wings (Sāyaṇa on I.176.3). He at the same places gives an alternative classification : people of the four varṇas, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, and the fifth one is *Niṣāda*.

At another place (I.89.10), the five classes of people, *pañcajanāḥ*, have been enumerated as alternatively : of *gandharvas*, *pitṛs*, *devas*, *asuras* and *rakṣas*, गन्धर्वाः पितरो देवा असुरा रक्षांसि; persons, who indulge in luxury, and are specialists of fine arts and aesthetics are *gandharvas*; the elders of the society by age, rank or experience are *pitṛs*; the enlightened persons, learned and wise, are *devas*; evil persons not abiding to the Vedic discipline are *asuras*; and persons indulging in crimes and violence are *rakṣas*, or demons.

The word *kr̥ṣṭī* is the same as *cultured*. The word *pañca-kr̥ṣṭiṣu* has also been translated as *pañcaśu janeṣu* (II.2.10); *niṣāda* is the fifth, and people of four varṇas constitute the four, and hence the cultured community is classified under five heads.

Who are these *niṣādas*? We have the word occurring only at one place in the Yajurveda (XVI.27) —निषादेभ्यः—

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो
नमः कुलालेभ्यः कम्मरिभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च वो नमो
नमः स्वनिभ्यो मृगयुभ्यश्च वो नमः ॥

(Yv. XVI.27)

According to Jant, *niṣāda* is a fisherman (निषादा

गल्लिका); according to Mahīdhara, *niśādas* are hilly-tribes, flesh-eaters of Bhilla community, निषाद गिरिचरा मांसशिलो भित्ता । According to Dayānanda, the people who belong to hills or forests are *niśādas* : (निषादेभ्यः वनपर्वतादिषु तिष्ठन्ति तेभ्यः). In other words, *niśāda* is that group of human society, which is away from the city life of cultured people, the unscheduled tribal class of hilly tracts and wild culture. This class has not been bestowed with the civic rights. In modern terminology, they have no voting in the social management, and ordinarily they are not governed by the usual social laws.

The classification into the four categories of *varṇa* only comes after the age of maturity. A child, a boy or girl under discipline of education, and yet not graduated, a person who has left the house-hold life, a *vānaprasthin* (a forest dweller) or a *sannyāsin*, the one who has renounced the privileges of a social life — all these constitute the fifth class of mankind.

It is interesting to note that the word *niśāda*, निषाद, occurs only once in the Yajurveda, and no where else in the Ṛgveda or the Atharvaveda.

Social Vocations and Employments

The Yajurveda is known for its lexicon character. The sixteenth Book of this Veda, according to the traditionalists consists of Śatarudrīya, शतरुद्रीय, a litany accompanying 425 oblations, addressed to the hundred *rudras*. This Book, the Rudrādhyāyī refers to a large number of professions in an indirect manner. We have another Thirtieth Book, commonly treating of the *Puruṣa-medha*, (so often translated as a book of human sacrifice) is in fact a book of human professions in a cultured and highly developed society. This is a sacrifice or a ceremony, traditionally performed by a Brāhmaṇa or a Rājanya to show respect to people of all types of trades and occupations. The horse-sacrifice is a national Zoo-fair, or Animal Fair (wild and cattle life), and similarly the *Puruṣa-medha* is a National Fair of people of all vocations. The reader is requested to go through all the lines of this Book and find out for himself the vocations envisaged by the Saṁhitā in a well-developed society.

5. Priesthood, royalty, business class, labour class, a robber, homicide (debarred from fire-ritual), eunuch, harlot, māgadha.
6. Charioteer, street singer, court officer, joker, woman-lover, chariot-maker, carpenter.
7. Potter, blacksmith, jeweller, gardener, arrow-maker, bow-maker, bow-string-maker, rope-maker, hunter, dog-leader.
8. Fisherman, boatsman, snake-charmer, juggler, gambler, bamboo-splitter, woman working with thorns.
10. Physician, astronomer, cross-examiner, judge.
11. Elephant-keeper, house-keeper, cow-herd, shepherd, goat-herd, farmer, wine-maker.
12. Wood-fetcher, fire-kindler, sprinkler of water, meal-server, artist, distributor, worker-woman, female-dyer.
14. Iron-smelter, impurity-remover (remover of stains), welder.
15. Hide-dresser, currier.
16. Fisher, fish-seller, boatsman, barrage-maker, hunter, rock-blaster.
17. Scavenger, goldsmith, merchant with weighing balance.
18. Gambler, fault-finder, referee, umpire, judge, slaughterer.
19. Drummer, lute-player, bugler, conch-blower, forest-ranger, fire-guard.

20. Village-headman, lute-player, drum-player, flutist, cymbal musician.

21. Disposer of dead bodies.

From a long list, we have given here only a few important vocations.

Concept of State or Rāṣṭra

What we call today a nation, a state, motherland, fatherland or country may be visualized in the connotation of a small term *Rāṣṭra*, the head of which was known under different names such as Indra, Rājan, Samrāt etc. The word *Rāṣṭra* occurs at several places in the Ṛgveda :

राष्ट्र, राष्ट्रम् — *rāṣṭram*, IV.42.1; VII.84.2; X.109.3; 124.4; 173.1; 2; 5.

राष्ट्रस्य — *rāṣṭrasya*, X.124.5

राष्ट्रानाम् — *rāṣṭrānām*, VII.34.11

राष्ट्राय — *rāṣṭrāya*, X.174.1

राष्ट्री — *rāṣṭrī*, VI.4.5; VIII.100.10; X.125.3

In the Yajurveda, we have the following occurrences of this word :

राष्ट्रदा — *rāṣṭradā*, X.2; 3; 4

राष्ट्रम् — *rāṣṭram*, X.2; 3.4; XII.11; XX.8

राष्ट्रे — *rāṣṭre*, IX.23, XX.10; XXII.22

According to Sāyaṇa, the word *rāṣṭrī*, राष्ट्रि, means king or lord, since *rāṣṭra* is kingdom (राष्ट्री ईश्वरनामैतत् — Rv. VI.4.5; राष्ट्रि राजनशीला — VIII.100.10). *Rāṣṭra* is *rājya* or kingdom (राष्ट्रं राज्यम् — Rv. VII.84.2 — युवो राष्ट्रं बृहद्विन्वति, may you both, Mitra and Varuṇa, give joy to the kingdom of heaven, celestial region, with rains). Varuṇa is so often addressed as *rājan* or king of all kingdoms (राजा राष्ट्रानाम् — Rv. VII.34.11).

There is a reference to the maintenance of secrecy of the state from the enemy — राष्ट्रं गुपितं क्षत्रियस्य — Rv. X.109.3. At

one place, Sāyana translates *rāṣṭram* as kingship or state as well as the place of *yajña*, the ground or land of sacrifice (राष्ट्रं राज्यं यज्ञभूमिम् —X.124.4).

In Book X of the Yajurveda, we have two passages (2 and 3) with the repetition of the formula : राष्ट्रं दा राष्ट्रं मे देहि, राष्ट्रं दा राष्ट्रं अमुष्मे देहि (2) and राष्ट्रं दा राष्ट्रं मे दत्त, राष्ट्रं दा राष्ट्रममुष्मे दत्त (3) (Bestower of kingdom, bestow kingdom on this sacrificer so and so (2) Bestow the kingdom on me; bestowers of kingdom, bestow kingdom on this sacrificer so and so. (3).

There is a prayer or pious wish : विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिपशत् (may all the subjects like you; may your kingship never fall —Yv.XII.11).

One of the most powerful and forceful invocation is : वयं राष्ट्रं जागृत्याम पुरोहिताः (Yv. IX.23).

(Stationed in the forefront, may we always be active and alert for our nation).

We shall end this note with an inspiring National Anthem from the Yajuh Samhitā :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामराष्ट्रे
राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां
दोग्ध्री धेनुर्वोदानद्धानाशुः सप्तिः पुरन्धिर्योषा
जिष्णू रघेष्ठाः सभेयो युवांस्य यजमानस्य वीरो
जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो
नऽओषधयः पच्यन्तां योग-क्षेमो नः कल्पताम् ॥

(Yv. XXII.22).

O Supreme Lord! May there be born in this *rāṣṭra* (the State) the learned intellectuals, illustrious for their sacred knowledge; may there be born the *rājanya* or the men of defence, heroic skilled archers, with piercing shafts, mighty warriors; the cows giving abundant milk; the ox good at carrying; the swift courser; the industrious ladies; may this householder be blessed with a son ever victorious, driving in the forefront, impressive in assemblies, and youthful; may we have timely rains according to our needs and desires; may our fruit-bearing plants ripen; may acquisition (*yoga*) and preservation (*kṣema*) of property be secured to us.

Different types of Sovereignities. There are certain

terms in the Yajuh formulae which need elucidation.

राज्यसि प्राची दिग्, विराडसि दक्षिणा दिक्,
सम्राडसि प्रतीची दिक्, स्वराडस्युदीची दिग्,
अधिपत्यसि बृहती दिक् — Yv. XIV.13.

You are the *Rājñī* (queen) of the eastern region.

You are the *Virāt* (glorious sovereign) of the southern region.

You are the *Samrāt* (empress) of the western region.

You are the *Svarāt* (autocrat) of the northern region.

You are the *Adhipatnī* (paramount queen) of the upward region.

The same terms again appear in Book XV of the Yajurveda (verse 10 — *Rājñī*; 11 — *Virāt*, 12 — *Samrāt*, 13 — *Svarāt*, 14 — *Adhipatnī*). *Rājñī* and *adhipatnī* are the feminine terms, whilst *virāt*, *samrāt*, and *svarāt*, are non-feminine (*Iṣṭakās* or bricks have been given these royal names).

Mahīdhara has explained these five terms as :

राज्ञी	राजमाता	पूर्वा दिक्	गायत्री रूप
विराट्	विविधं राजमाना	दक्षिणा दिक्	त्रिष्टुप्-रूप
सम्राट्	सम्यग् राजमाना	प्रतीची दिक्	जगती-रूप
स्वराट्	परनिरपेक्षं स्वयमेव राजमाना	उदीची दिक्	अनुष्टुप्-रूप
अधिपत्नी	अधिकं पाति,	ऊर्ध्वा दिक्	पंक्ति-रूप

(Mahīdhara refers to the Satapatha Brāhmaṇa, VIII.3.1.14, for these details.

(छन्दांसि वै दिशः VIII.3.1.13).

The Yajurveda and the Upaniṣads

The Yajurveda is known to be associated with two basic Upaniṣads, the *Īśa* and the *Bṛhadāraṇyaka* of Maharṣi Yājñavalkya. The *Īśa* is mainly the reproduction of the Fourtieth Chapter of the Yajurveda with slight variations at the close. The *Bṛhadāraṇyaka* constitutes in major the last part of the Satapatha Brāhmaṇa.

The Yajurveda Samhitā has seventeen verses in Book XL, whereas the Īśa Upaniṣad has 18 verses, the extra verse being

पूषन्नेकर्षं यम सूर्यं प्राजापत्यं व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
यो ऽ सावसी पुरुषः सोऽ हमस्मि । (Īśa. 16)

This verse may be compared with the last verse of the Yajurveda:

हिरण्ययेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽ सावादित्ये पुरुषः सोऽ सावहम् "ओ३म् खं ब्रह्म" ॥

The philosophy of the upaniṣads is based on the philosophy of the Veda; philosophy is simple, clear and dynamic. The basic principles may be outlined under several phases as given below:

- (i) God, the Infinite Eternity, the unchangeable, immutable and the First Cause of the universe is one and the entire universe, living and non-living, moving and stationary, throbs with the activity of our Lord. God is Supreme Artist, and the Creation a manifestation of His Art. (1)
- (ii) The Infinite Supreme Existence may be described as one that moves, and yet that moves not, far and yet so near, within all, and yet extending to infinity outside all. (5)
- (iii) He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme self, far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (8)
- (iv) In the world, we have the destructive impulse (*asambhūti*), and constructive impulse (*sambhūti*); one cannot be ignored in favour of the

other. Both have to be taken care of to get across death and to gain immortality. (9-10)

- (v) Our human system (man as an organism), and hence our entire life is a continuum between the physical or worldly aspect and the spirit at the other end. Neither spirit can be rejected nor the flesh. Those who carry worldly (*avidyā*) and spiritual existences, (*vidyā*) and the knowledge thereof can face death with peace and attain immortality.

Vidyā is knowledge, and avidyā is non-knowledge, i.e. karma. Knowing and doing are the two phases of our purposeful life to be taken good care of simultaneously. (12-14)

- (vi) Life is dynamic and so is the creation. A change means purposefully well-planned systematized change; it is by no means unreal, myth or a dream. And hence one should desire to live for a hundred years, i.e. a full human span of life, always actively engaged. Only inactive idlers cling to life, and hence they suffer through a cycle of births and deaths. (2)
- (vii) The face of the ultimate reality is hidden by a golden cover, attractive and deluding. This cover has to be removed to realize what the reality is. Behind the sun, and within the sun, the most effulgent, is the existence of the Cosmic Supreme, the Divine Self. (17)

The *Bṛhadāraṇyaka Upaniṣad* is the rich annotation on the *Īśa Upaniṣad* or the Fortieth Chapter of the Yajuh Samhitā. This being the last chapter of this Veda, it has come to be known as the Vedānta. The entire philosophy of the Vedānta is an exposition of the Vedic ideas involved in these seventeen verses.

There is an echo of the *Īśa Upaniṣad* or the Fortieth Chapter of the Yajuh Samhitā in the *Bṛhadāraṇyaka Upaniṣad*

(Br. Up.) : (i) In Br. Up. IV.4.10; 11, we have :

1. अन्यः तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ (10)

2. अनन्दा नाम ते लोका अन्येन तमसाऽऽवृताः ।
तां स्ते प्रेत्यामिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥
Br. Up. (11)

In Br. Up. V.15, we have

3.(a) हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।

(b) पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मोन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ ॥
पुरुषः सोऽहमस्मि ॥

(c) वायुरनिलममृतमयेदं पस्मान्तं शरीरम् । ओं क्रतो स्मर
कृतं स्मर क्रतो स्मर कृतं स्मर ॥

(d) अग्ने नय सुपथा राये अस्मान्निश्वानि देव वयुनानि विद्वान् ।
युयोध्य स्वज्जुहुराणमेनो भूयिष्ठां ते नम उक्ति विधेम ॥

We are giving the English translation of these passages, as rendered by Robert Ernest Hume (1931; reprinted 1968).

1. Into blind darkness enter they
That worship ignorance;
Into darkness greater than that, as it were, they
That delight in knowledge (Br. Up. IV.4.10.; Yv. XL. 12).

2. Joyless are those worlds called,
Covered with blind darkness,
To them after death go those
People that have not knowledge, that are
not-awakened. (Br. Up. IV.4.11; Yv. XL.3).

3(a) With a golden vessel
The Real's face is covered o'er

- (That do thou, O Pūṣan, uncover
For one whose law is the Real to see).
(Br. Up.V. 15; Yv. XL. 16).
- (b) O Nourisher (Pūṣan), the sole seer, O controller
(Yama), O Sun, offspring of Prajāpati, spread
forth thy rays; gather thy brilliance. What is thy
fairest form—that of thee I see).
He who is yonder, yonder person (puruṣa) —
I myself am He! (Br. Up. V.15; Yv. XL. 17)
- (c) My breath to the immortal wind (*anilam*
amrtam)! The body then ends in ashes. *Om*!
O Puruṣa with purpose (*Kratu*), remember! The
deed (*Kṛtam*) remember!
O Puruṣa, remember! The deed remember!
(Br. Up.V.15; Yv. XL.15)
- (d) O Agni, by a goodly path to prosperity (*rayi*) lead
us,
Thou, god, who knowest all the ways!
Keep far from us the crooked-going sin (*enas*)!
Most ample expression of adoration
to thee would we render.
(Br. Up. V.15; Yv.XL.16)

Fearlessness, Peace and Happiness

The essence of the Vedic culture is the attainment of personal and social peace for the entire community. Peace does not come to a coward, a person terror-stricken. One who has not subdued fear and who has not enjoyed fearlessness would surrender to evils, malpractices, untruthfulness, and timidity.

There are certain terms which have a special connotation in the Vedic literature! Śam, Śānti, Samyuh Svasti, Bhadra, Śiva, Maya (शम्, शान्ति, संयुः, स्वस्ति, भद्र, शिव, मय); a theist craves for them, and invokes God, Natures' bounties, and everything that is friendly and kind to him for the attainment of peace, happiness, prosperity, affluence, and physical and moral sustenance. The Yajurveda has numerous verses in

common with the Rk verses in respect to *sam* and *svasti*, and yet there are certain passages unique of the Yajurveda and of universal popularity. One such verse is the following :

द्यौः शान्तिरन्तरिक्षं शान्तिं पृथिवी शान्तिरापः
शान्तिरोपधयः शान्तिः वनस्पतयः शान्तिमिष्वेदेयाः
शान्तिर्ब्रह्म शान्तिः सर्वस्य शान्तिः शान्तिरेव शान्तिः
तां मा शान्तिरेधि ॥ (Yv. XXXVI.17)

May the sky be peaceful; may the midspace be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forest trees be peaceful; may the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me.

The peace that we invoke for is not the peace of the dead — not the static peace. The *dyau* (the celestial region) is full of activity, and so are the other regions. We also crave for dynamic peace of ever-new activity—the peace and music of a flowing rivulet, covering over the distant past and looking for a distant future.

We have a few beautiful passages in the Yajurveda following the above *Śānti-mantra* :

दृते दुःखं ह ना मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ।
(Yv. XXXVI.18)

O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with the friendly eye.

दृते दुःखं मा ज्योक्ते ते संदृशि
जीव्यासम् । ज्योपते संदृशि
जीव्यासम् । (Yv. XXXVI. 19)

O powerful Lord, may you steady me in the calamities.

May I live long beholding you; may I live long beholding you.

यतोयतः समीहसे ततो नोऽजमयं कुरु ।
शत्रुः कुरु प्रजाम्योऽभयं नः पशुम्यः ॥

(Yv. XXXVI.22)

From whatever quarter, you strive to lead us, may you provide us safety thence; may you grant happiness to our progeny and safety to our cattle.

In the midst of the people friendly to us, there may be vicious people who hate us; the Samhitā is very much clear as regards our attitude towards them.

सुगित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्यै
सन्तु योऽत्मान् देष्टि यं च त्वयं द्विष्यः ॥ (XXXVI.23)

May waters and herbs be friendly to us, and unfriendly to him who hates us and whom we do hate.

But why should we hate anybody, or anybody hate us? There is always a tussel between evil tendencies and the godly ones. One who is the worshipper of evil ones, who sides with untruth, one who is violent and aggressive, only him we shall hate, in response to the hatred he shows. Only such persons are despised; they hate us, the virtuous ones, and the virtuous ones keep away from them.

Valour, Courage and Heroism

While one covets for peace, it should not be the peace of cowards and timids. The Vedic philosophy is the philosophy of incessant *karma*, for dynamism. Every noble act is *yajña*; sometimes done with the expectation of worldly desires or personal awards (*kāmya karma*), and more so for the public good (*niṣkāma*). The latter does not bind the doer with the fruit of his actions; by and by it leads him to emancipation. This type of life is the life of detachment. A detached doer does not cling to his actions, nor the actions cling to him ever. He does not worry when he fails; the failures lead him to more planned detached actions. Of such a person, the moti-

vation is sincere selfless work, and not its fruit. In him, there is no greed, no temptation, no allurements. Such a person enjoys also, but this enjoyment has a different spectrum, which is all humility — no arrogance and no pride.

Only a detached person can be brave, strong and of superb virility. He has *tejas* (lustre), *vīrya* (manly vigour), *bala* (strength); *ojas* (strength), *manyu* (wrath, pride or passion) and *sahas* (compassion and conquering might). (See Yv. XIX.9)

Only a brave person can defend righteousness, property, family, land and the state. The society needs valiant fighters. In the words of the Vedic verses, we invoke our Lord to give us heroic youths, worthy of the great traditions of the society (*tokma* and *tanaya*), a progeny that lives to our highest ideals. We have an invocation:

भूर्भुवः स्वः सुप्रजाः प्रजामिः स्यात्सुवीरो वीरैः सुपोषः पोषैः ।
नर्यं प्रजां मे पाहि शशस्य पशून् मे पाहयर्ष पितुं मे पाहि ॥

(Yv. III.37.)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches. O frindly to men, protect my progeny. O praiseworthy, protect my cattle; O unperturbable, protect my food.

Truth, Virtue, Discipline, Austerity and Dedication

A householder or Yajamāna is expected to take a solemn pledge (*vrata* or vow) at the time of his undertaking any new project of public good (a *yajña*). The words of this pledge are:

अग्ने व्रतपते व्रतं चरिष्यामि तच्छ्रेयं तन्मे राध्यताम् ।
इदमहमनुतात् सत्यमुपैमि ॥ (Yv. I.5).

O adorable Lord, uphold r of vows, I have determined to observe a vow. May I be able to accomplish it with success: "Renouncing falsehood, I hereby embrace truth".

A person dedicated to the Vedic culture lives for truth

(*satya*). He accepts it for his life; and it is imperative to him to discard untruth. After having lived successfully to the ideals of truthfulness in the closing ritual, he further declares with humility that he has lived to the ideals of truthfulness, and to his best ability, he has been successful in discarding untruth.

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं
यदेवाऽस्मि सोऽस्मि ॥ (Yv. II.28).

O adorable Lord, upholder of vows, I have observed the vow. I am able to observe it with success. Whatever I am, I am.

The Supreme Lord is our progenitor and is known as Prajāpati; He alone is the giver of Eternal Law (*ṛta*), and the great human values known as *satya*. The pair of *ṛta* and *satya* is so often invoked in the Vedic literature. What is not *ṛta* is known as *anṛta*, a term which has become synonymous with falsehood and untruth. The Nighaṇṭu of Yāska has given us several synonyms of truth.

वद् । श्रत् । सत्रा । अद्घा । इत्या । ऋतमिति
पद सत्यनामानि । —Nigh. III.10.

Bat, Śrat, Satrā, Addhā, Itthā, and Ṛta are the six synonyms of *satya* (truth) in the Vedic literature. The word Śraddhā, अद्घा, is so called on account of being based on *Śrad* (truth) अद्घा अद्घानात् —Nir.IX.30), and Yāska quotes a verse from the Ṛgveda :

अद्घयाग्निः समिध्यते अद्घया हूयते हविः ।
अद्घा भगव्य मूर्धनि वचसा वेदयामसि ॥ (Rv. X.15.1)

Through *śraddhā*, faith, is fire well kindled; through faith is oblation well offered. With our speech we announce faith to be at head of *bhaga* (fortune, prosperity or success).

The Yajurveda Samhitā speaks in an equally forceful form the relation between truth and faith. The adoption of truth for all concerns of life is *śraddhā*. *Śraddhā*, in other words, is an applied truth.

दृष्ट्वा रूपे व्याकरोत् सानृतं प्रजापतिः ।

अश्रद्धामनृतं ऽदयाच्छ्रद्धासत्यं प्रजापतिः ॥ —Yv. XIX.77.

Viewing both forms, Prajāpati gave truth and falsehood different shapes. Prajāpati assigned the lack of faith to falsehood, and faith to truth. (*Griffith*)

A blind faith or a superstition or credulity which is not based on truth is not "faith" or *śraddhā* at all.

Besides *satya* (truth) and *śraddhā* (faith for adopting truth), three noble qualities are associated with it; *vrata*, *dīkṣā* and *dakṣiṇā*. *Vrata* is a vow or pledge undertaken to seek truth and to adopt it. *Dīkṣā* is a name of consecration; it is the discipline which urges a disciple to sit at the feet of a teacher or preceptor to get acquainted with the intricacies of the truth which he seeks to explore. The last is *dakṣiṇā* which in rituals is merely a priestly guerdon (some coins, gold, silver, food, and gifts of cows offered at the concluding ceremony). *Dakṣiṇā* is merely a sincere expression of thankfulness on behalf of the disciple to his preceptor. *Dakṣiṇā* is a debt to be paid to the teacher for the enlightenment one has received from him. This debt is paid up only when the disciple passes his knowledge to his pupils in succession, or to the society in general. We have the following verse in this connection :

वनेन दीक्षामप्नोति दीक्षयाप्नोति दक्षिणाम् ।

दक्षिणा श्रद्धामप्नोति श्रद्धया सत्यमाप्नोते ॥ —Yv. XIX.30.

He gains by *vrata* (vow) *dīkṣā* or consecration; by consecration he gains *dakṣiṇā*, the priestly guerdon; he gains by guerdon *śraddhā* or faith, and by *śraddhā* comes *satya* or the knowledge of truth.

Vrata leads by stages to *satya* (enlightenment); and the *satya* once attained leads to higher and stiffer *vratas* for higher truths, and throughout our cycles of life, the process continues on. Persuance of truth lies on an endless journey; and the determined efforts made for it is *tapas* or austerity, harsh disciplines, single-mindedness at the cost of momentary pleasures. *Tapas* is a deliberate rejection of pleasures and rewards of today for the attainment of a better tomorrow.

Just as we have terms like *vratapati* from *vrata*, we have

also the term *dīkṣāpati* from *dīkṣā* and *tapaspati* from *tapas* :

अग्ने वतपास्तु वे तपा या तव तनूरियं सा मयि या गम
तनूरेषा सा त्वयि सह नौ वतपते वतान्यनु मे दीक्षां
दीक्षापतिर्मन्यतामनु तपस्तपत्यतिः । —Yv. V.6—See also V.40.

O Fire-divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of Consecrations approve of my consecration, and the Lord of Austerities approve my austerity.

Our adorable Lord (on the mundane plane the fire-divine) is the *vratapati*, *dīkṣāpati* and *tapaspati* simultaneously.

Traditionally, the concept of *brahmacharya* (celibacy) is one of the great virtues of life. Maharṣi Patañjali has given it a place in his five *yamas* (*satya*, *ahimsā*, *asteya*, *brahmacharya* and *aparigraha*) or the public disciplines. *Dama* and *indriya-nigraha* (self-control, control over sense-organs) are other facets of the same. We have always invoked our Lord for *vīrya*, *tejas* and *ojas*. But it is strange to find that the word "*brahmacharya*" does not occur in the Ṛgveda and the Yajurveda (also the Sāmaveda), though we find the word *brahmachārīn* (which means the person who studies the *Veda* (*Brahma* = the *Veda* or the divine knowledge) occurring only once in the Ṛgveda (X.109.5) : ब्रह्मचारी चरति वैविषत् ।

We have a beautiful hymn on the *brahmacharya* in the Atharvaveda (XI.5).

A householder is expected to produce and earn wealth, but he should not be miser. One who liberally and generously gives food and money to that section of the society which is poor and needy, is highly praised. Those who have wealth, but are miser and non-liberal (अरातयः) are regarded as infidels and non-believers and are looked down upon with contempt. The word *arāti* also means an enemy.

Mind and its Behaviours

The entire human body complex is divided into five sub-bodies; (a) the *annamaya*; i.e. the one made of food that

we take; (b) the *prānamaya* or the vital complex; (c) the psychic or mental complex or the *manomaya*; (d) the *viññānamaya* — knowledge-sheath and (e) the *ānandamaya*, the sheath of bliss. In the Yajurveda, they have been compared with (a) *prthivī* (*anna*), earth, (b) *antarikṣa* (*prāṇa*), (c) the *dyau* (*manomaya*), (d) the celestial region or the *sva*—region; and (e) the region of bliss (*anandamaya*). (Yv. XVII.67; पृथिव्याहमुदन्तरिक्षमाहम्). The thirty-fourth Book of the Yajur Samhitā starts with six beautiful texts (शिवसंकल्प सूक्त) in connection with our mental behaviour. We shall give them here with their translations.

1. यज्जाग्रतो दूरमुदैति देवं तदु सुप्तस्य तथैवेति ।
दूरद्वयं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which of a person awake, endowed with divine virtues moves far and high; that of a person asleep moves in the same way; reaching far and wide and the sole enlightener of all the lights — may that mind of mine be always guided by the best of intentions.

2. येन कर्माण्यपसो मनीषिणा यज्ञे कृण्वन्ति विदयेषु धीराः ।
यदपूर्वं यक्षमन्नः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures—may that mind of mine be always guided by the best of intentions.

3. यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमुतं प्रजासु ।
यस्मान्नः ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which is the knowledge Supreme, the awakening as well as the resolution, and which is immortal light embedded within all the creatures; without which no action whatsoever is performed — may that mind of mine be always guided by the best of intentions.

4. येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तापते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherewith the immortal one, all this that ever existed, that at present exists and that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread — may that mind of mine be always guided by the best of intentions.

5. यस्मिन्नृचः सामयजूश्च यस्मिन् प्रतिष्ठिता रचनागाविवारा ।
यस्मिंश्चित्तत्सु सर्वमोतं प्रमानो तन्मे मनः शिवतद्ब्रह्ममस्तु ॥

Wherein the Rks (praise verses), the Sāmans (lyrics) and the Yajuhṣ (sacrificial formulas) are placed like spokes in the nave of a wheel; wherein like a warp the thought of all the creatures is woven—may that mind of mine be always guided by the best of intentions.

6. सुपारधिरश्वानिव यन्मनुष्यान्लेनीयतेऽभीशुभिर्वाजिनोऽश्च ।
हृत्प्रतिष्ठं यदाजिरं जयिष्ठं तन्मे मनः शिवतद्ब्रह्ममस्तु ॥

Which like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well-placed within the heart; which is free from decay, and the speediest of all—may that mind of mine be always guided by the best of intentions.

Numerals in the Yajurveda

Numerals are as divine and hence most natural as the letters of an alphabet. The vocal organ of a man consists of a complex starting from throat and ending on lips and hence human speech starts from *a* (अ) and ends in *m* (म्) — letters consisting of gutturals, palatals, dentals, linguals, and labials (vowels and consonants). A palm has *five* fingers (this has given us a popular *pañcaka*, पञ्चक five elements, five sense-organs, five *prāṇas*, five *yamas*, etc.); total fingers are ten (and hence the popular *daśakas* — groups of ten; ten cardinal points, deci and decimal systems of calculation, leading to the discovery and significance of zero, *kha*, or ख, *śūnya*, शून्य); and by the groups of two (द्विक), of three (त्रिक), of four (चतुष्क), of six (षट्क), of seven (सप्तक), group of eight (अष्टक) etc. The Yajurveda Samhitā, in human history of literature, has been the first and foremost to represent these groups by certain names, also known sometimes as *devatās*. (Yv. IX. 31-34).

Numeral	Devatā	Numeral	Devatā
1	Agni	7	Marut
2	Aśvins	8	Bṛhaspati
3	Viṣṇu	9	Mitra
4	Soma	10	Varuṇa
5	Pūṣan	11	Indra
6	Savitṛ	12	Viśvedevas

On the basis of numerals, other analogies also emerged out:

- Two — bipeds, like men,
- Three — *triloka* (three regions — earth, midspace and heaven),
- Four — *Catuspāda*, cattle (four-footed).
- Five — five regions, five seasons.
- Six — Six seasons (*vasanta*, *grīṣma*, *varṣā*, *śarad*, *hemanta* and *śiśira*).
- Seven — Seven cattle (ox, horse, sheep, goat, mule ass and man) *sapta-gramyapaśus*.
- Eight — Gāyatrī metre with eight syllables.
- Nine — Trivṛta Stoma.
- Ten — Virāj.
- Eleven — Triṣṭup metre with eleven syllables.
- Twelve — Jagatī with twelve syllables

Similarly, in the next verse of the Yajurveda are enumerated the metres of 13, 14, 15, 16 and 17 syllables, associated with the corresponding *stomas* (thirteen-fold stoma to seventeen-fold stoma).

The most astonishing verse of the Yajurveda is the one associated with the name of a seer Medhātithi. It deals with brick-laying (a conceptual term dramatized in brick-laying of five-altars). In this context, we have an enumeration from one (*eka*) to *parārdha*, English billion, 10^{12} (American trillion).

इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं
चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्य चान्तश्च परार्धश्चैता मे
अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ॥ (Yv. XVII.2).

एक, eka, 1 = 10 ⁰ , one
दश, daśa, 10 = 10 ¹ , ten
शत, śata, 10 ² , hundred
सहस्र, sahasra, 10 ³ , thousand
अयुत, ayuta, 10 ⁴ , (ten thousand)
नियुत, niyuta, 10 ⁵ , (hundred thousand)
प्रयुत, prayuta, 10 ⁶ , (million)
अर्बुद, arbuda, 10 ⁷ , (ten-million)
न्यर्बुद, nyarbuda, 10 ⁸ , (hundred-million)
समुद्र, samudra, 10 ⁹ , (billion)
मध्य, madhya, 10 ¹⁰ , (ten-billion)
अन्त्य, antya, 10 ¹¹ , (hundred-billion)
परार्ध, parārdha, 10 ¹² , (trillion)

The Yajurveda enumerates odd and even numbers also. For odd numerals (1-33), see Yv. XIV. 28-31, and XVIII.24 :

एक, तिस्र, पच, सप्त, नव, एकादश, त्रयोदश, पञ्चदश, सप्तदश, नवदश,
एकविंश त्रयोविंश, पञ्चविंश, सप्तविंश, नवविंश, एकत्रिंश, त्रयस्त्रिंश

It may be noted with interest, that the Vedic text uses the term (*navadaśa*) for nineteen, rather than एकोऽनविंश (*eko-naviṁśa*, one less twenty), and similarly for twenty-nine, it uses the term *navaviṁśa*, and not the modern term एकोनत्रिंश (*ekona-triṁśa*, or one less thirty). For the term, *ekonaviṁśati* for nineteen, see Atharvaveda XIX.23.16).

For a multiplication table of 4, i.e., 4, 8, 12, 16, 20, 24, 28, 32, 36, 40, 44, 48 we have :

चतस्रश्व मे ऽष्टौ च मेऽष्टौ च मे द्वादश च मे.....
चत्वारिंशद्य मे चतुश्चत्वारिंशद्य मे ऽष्टौ चत्वारिंशद्य मे
यज्ञेन कल्पताम् : (Yv. XVIII.25).

In fact, the entire Chapter XVIII of the Yajurveda is rich in terminology: an earliest example of lexicon. A few terms may be illustrated here :

(a) *Pr̥thivī*, *antarikṣa*, *dyau* — three regions of space; *Samāh* (year), *nakṣatra* (constellation), *dik* (directions of

space) —XVIII.18.

- (b) A list of sacrificial implements, Soma cups, three sets of oblations called *grahas* (XVIII. 19-21)

उपाशु, अन्तर्याम, ऐन्द्रवायव,
मेत्रावरुण, आश्विन, प्रतिप्रस्थान,
शुक्र, मन्थी, आगयण, वैश्वदेव, ध्रुव,
वैश्वानर, ऐन्द्राग्न, मरुत्वतीय,
सुष्टु, चमस, वायव्य, द्रोणकलश,
गावा अधिपवण, वेदि, बर्हि, etc.

- (c) *Tryavi* and *tryavī* (eighteen months steer and heifer); *dityavāt* and *dityauhī* (two year bull and cow); *pañcāvi* and *pañcāvī* (thirty months bull and cow), *trivatsa* (three year old), *turyavāt* and *turyauhī* (four year old bull and cow), (XVIII.26); *ṣaṣṭhvāt* and *ṣaṣṭhauhī* (six year old bull and cow), bull and barren cow (*ukṣā*, *vaśā*); young bull and calf and slipping cow (*ṛṣabha* and *vehaṭ*); ox and milch cow (*anaḍvān* and *dhenu*). (XVIII.27).

- (d) A list of grains and cereals — *vṛīhi* (rice), *yava* (barley), *maṣā* (beans), *tila* (sesamum), *mudga* (kidney beans), *khalva* (vitches), *priyaṅgu* (millet), *aṇu* (*Panicum Milliaceum*), *śyāmāka*, *nīvāra* (wild rice), *godhūma* (wheat), *masūra* (lentil). (XVIII.12).

- (e) A list of minerals and metals—Stone, clay, hilly gravel, mountain-rocks, pebbles, trees, gold (*hiranya*), bronze (*ayas*), copper (*śyāma*), iron (*loha*), lead (*sīsa*) and tin (*trapu*). (XVIII.13)

Divisions of Time — Years, months and days

The usual term for a year in the Vedic literature is *samvatsara*. We have a very singular passage in the Yajurveda describing units of time in relation to earth going round the sun, and moon going round our earth :

सम्वत्सरोऽस्ति, परिवत्सरोऽस्ति, इद्वत्सरोऽस्ति, इद्वत्सरोऽस्ति, वत्सरोऽस्ति
 त्र्यवत्सरोऽस्ति कल्पन्ताम् । अक्षरोऽस्ति कल्पन्ताम् । अर्धमासास्ते कल्पन्ताम् ।
 मासास्ते कल्पन्ताम् व्रतवत्सरोऽस्ति कल्पन्ताम् ।
 संवत्सरोऽस्ति कल्पन्ताम् । (Yv. XXVII.45).

In the five year cycle, the first year is known as *samvat-sara*, the second year *parivatsara*, the third year *idāvatsara*, the fourth year *idvatsara*, and the fifth year *vatsara*. (In the later astronomical calculations the cycle of five-years was reckoned as a cycle of four years only, and the each year was known consecutively as *kṛtayuga*, *tretā*, *dvāpara*, and *kali* (कृतयुग, त्रेता, द्वापर, कलियुग). In fact, in the vedic age, a *yuga* is a cycle of four years, a caturyug = $4 \times 365 \frac{1}{4} = 1461$ days. As a modified version of the Yajurveda text, we have a mention of a four-year cycle also. Samvatsara, parivatsara, idāvatsara, and anuvatsara, associated with Agni, Āditya, Candramas and Vāyu. Yuga is definitely a cycle of five years as in the Kautīliya Artha Śāstra (II.20) : पञ्चसंवत्सरं युगमिति (a yuga consists of five years). Also “पञ्चसंवत्सरमयं युगाध्यक्षं प्रजापतिम्”; also युगं भवेद् वत्सरपञ्चकेन (ज्योति.शास्त्र) ।

We have an interesting passage in the Aitareya Brāhmana, clarifying the concept of a *yuga* :

कलिश्शयानो भवति, संनिहन्तस्तु द्वापरः ।
 उत्तिष्ठन् त्रेता भवति कृतं सम्पद्यते चरन् ।
 चरेवेति चरेवेति । (Ait. Br. VII.15).

The year *kali* is lying down; *dvāpara* is leaving (the bed); standing erect is *tretā*, and *kṛta* happens to walk here and there.

The word *vatsa* means “calf” from which the term *vatsara* is derived for a year. There is a reference to this infant, the calf (*śiśu*, शिशु) in the Ṛgveda :

नक्तोपानावर्णमममम्यान् घ्रापयेते शिशुमेकं समीची (Rv. I.96.5)

Night and dawn, influencing each other's radiance, both together nourish a child.

As each of the succeeding years of every cycle of four years advances, a quarter of a day more and steps beyond the night or day limits of its predecessor before bringing out a complete day, personified as a child here, the verse speaks of

the last nights and days of the three years previous to the fourth as "influencing each other's radiance", or mutually effacing each other's complexion", and bringing forth a child.

We shall now return to our verse, Yv. XXVII.45 :
 May the *uṣās*, dawns (bright days) be secured for you;
 may the *ahorātra* (pair of day and night) be secured for you; may the *ardhamāśas* (the half-months) be secured for you; may the *māśas* (months) be secured for you; may the *ṛtus* (seasons) be secured for you; may the *samvatsara* (the year) be secured for you.

Thus the year is classified into bright day or dawns, pairs of day and night, half-months, months, seasons, and years.

For the names of six seasons, see Yv. XXIV.11; 20 (Vasanta, Grīṣma, Varṣā, Śarad, Hemanta and Śiśira).

Sometimes only five seasons corresponding to five cardinal directions (eliminating Śiśira from the list of seasons and nadir or *dhruva* from the list of directions) are mentioned. (Yv. XIII. 54-58). In one of the verses, Hemanta and Śiśira pair is classified as one (हेमन्तशिशिरावृत्, Yv. X.14), whilst the other four, (वसन्त, ग्रीष्म, वर्षा and शरद्) are dealt with separately. (X. 10-13).

The Yajurveda gives the following names of the twelve months in a year, corresponding to the six seasons of two months each :

Seasons	Pairs of months
Vasanta, spring	Madhu and Mādhava
Grīṣma, summer	Śukra and Suci
Varṣā, rains	Nabhas and Nabhasya
Śarad, autumn	Iṣa and Ūrja
Hemanta, winters	Sahas and Sahasya
Śiśira, frosty season	Tapas and Tapasya

For these Vedic names of twelve months, see Yv. XXII. 31:

मधवे स्वाहा । माधवाय स्वाहा । शुक्राय स्वाहा । शुक्रये स्वाहा ।
 नमस्ते स्वाहा । नमस्याय स्वाहा । इषाय स्वाहा । ऊर्जाय स्वाहा ।
 तहस्ते स्वाहा । तहस्याय स्वाहा । तपस्ते स्वाहा । तपस्याय स्वाहा ।
 अंहस्तस्मत्तये स्वाहा ॥

(See also Yv. VII.30 for these thirteen names).

In these verses, we have the name of an extra-month, or the left-out month, reckoned in Indian astronomy, looked with a little contempt. This month is known in the Vedic terminology as *am̐hasaspati*, अंहस्तस्मत्ति (Yv. VII. 30) and also as *malimluca*, मलिम्लुच, now known as *adhimāsa*, अधिमास and *malamāsa*, मलमास (Yv. XXII.30).

The full or expected life of a man as species is hundred years, and as such, we pray to live full hundred years, and a little beyond it. The technical term for a year is *samvatsara* or *vatsara*, and often as *varṣa*, वर्ष, *śarad*, शरद्, and even *hemanat*, हेमन्त; the word *सप्ता* for years is also used sometimes in this sense :

1. जिजीविषेच्छतं सप्ताः (XL.2) — Should wish to live a hundred years.
2. जीवेय शरदः शतम् (XXXVI.24) — May we live for hundred autumns.

The word *varṣa*, वर्ष, or *varṣā*, is used only for rains in the Yajurveda, but not in the sense of a year.

वर्षम्, floods of rain, XVI.64
 वर्षवृद्धम्, rain grown, I.16
 वर्षा, rain-term, X.12; XIII.56
 वर्षाभिः, with rains, XXI.25
 वर्षाभ्यः, to the rains, XXIV.11; 20

The word *himāh*, winters (in the sense of year) is used in the R̥gveda, but not in the Yajurveda.

तोकं पुष्येय सतयं शतं हिमाः । (R̥v. I.64.14)

(May we live for hundred winters with a prosperous family of children and grand; children).

शतं हिमा अशीय मेपजेभिः (R̥v. II.33.2)

(May I enjoy hundred winters with the help of the most blissful medicinal cures).

(See also Rv. V.54.15; VI.48.8)

We have two interesting verses in the Rgveda (X. 161. 2-4) in this context :

तमाहरामि निऋतेरुपस्यादस्यार्षमेनं शतशारदाय । (2)
 सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ॥
 शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥3॥
 शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्ताम् ।
 शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेम पुनर्दुः ॥4॥

Here we have a reference to hundred autumns (शतशारदाय), hundred lives (शतायुषः), hundred winters (शतं हेमन्ताम्), hundred springs (शतं वसन्ताम्), but not for hundred rains.

2

THE YAJURVEDA INTRODUCED

In our introductory volume to our translation of the R̥gveda, we have said that the Yajurveda has in all 1975 verses spread over forty chapters, known as *adhyāyas*. The biggest chapter is twelfth with 117 verses, and then the following : XVII (99); XXXIV (98); XXXIII (97); XIX (95); XX (90); XI (83); the shortest chapter is XXXIX with 13 verses, followed by XXXIII (16) and XL (17).

In another classification, what normally we call verse or *mantra* (मन्त्र) is called *kaṇḍikā* (कण्डिका) in the Yajurveda, and each *kaṇḍikā* is further subdivided into a number of mantras (मन्त्रः). Some of the *kaṇḍikās* have only one mantra while some of them have many. The first *kaṇḍikā* of the Yajurveda has thus five mantras; the tenth *kaṇḍikā* of Chapter XXXIX has as many as eighteen mantras.

In the first *kaṇḍikā* of Chapter I, we have the following *mantras* :

इषे त्वा । (1)

ऊर्जे त्वा ॥ (2)

वायवस्य । (3)

देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमध्व्या

इन्द्राय भागं प्रजावतीरनमीवाऽअयस्मा मा वस्तेनऽईशत

माघशंशंसो ध्रुवा अस्मिन् गोपतौ स्यात । (4)

बह्वीर्यजमानस्य पशून् पाहि ॥ (5)

According to this classification, we would say, that the Yajurveda has forty chapters (*adhyāyas*), 1975 *kaṇḍikās*, and 3988 verses (*mantras*). The distribution of *mantras* (verses), *kaṇḍikās* (paras) and *adhyāyas* (chapters) in the Yajurveda is as follows :

Pūrvavimśat**Uttaravimśat**

(The first twenty chapters) (The second twenty chapters)

<u>Adhyāya</u>	<u>Kaṇḍikā</u>	<u>Mantra</u>	<u>Adhyāya</u>	<u>Kaṇḍikā</u>	<u>Mantra</u>
1	31	137	21	61	61
2	34	95	22	34	267
3	63	79	23	65	83
4	37	82	24	40	40
5	43	150	25	47	50
6	37	117	26	26	62
7	48	140	27	45	45
8	63	150	28	46	50
9	40	117	29	60	60
10	34	139	30	22	177
11	83	122	31	22	22
12	117	129	32	16	16
13	58	132	33	97	97
14	31	165	34	58	58
15	65	136	35	22	28
16	66	280	36	24	24
17	99	106	37	21	55
18	77	89	38	28	75
19	95	120	39	13	116
20	90	100	40	17	17

Total	1211	2585	Total	764	1403
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Grand total	No. of <i>adhyāyas</i>	40	No. of <i>kaṇḍikās</i>	1975
	No. of <i>mantras</i>	3988		

Rk and Yajuh in the Śukla Yajurveda

<u>Adhyāya</u>	<u>Anuvāka</u>	<u>Mantra</u> <u>(Kandikā)</u>	<u>Rk</u>	<u>Yajuh</u>
1	10	31	1	117
2	7	34	12	76
3	10	63	63 or 62	34 or 66
4	10	37	21 or 20	65 or 66
5	10	43	17	115
6	8	37	17	83
7	25	48,	30	111
8	23	63	43	103 or 104
9	8	40	22	84
10	8	34	12	102
11	7	83	76	26
12	7	117	114	12
13	7	58	52	87
14	8	31	17	154
15	7	65	46	90
16	9	66	33	129
17	9	99	95	11
18	13	77	36	368
19	7	95	94	30
20	9	90	84	14
<hr/>				
	202	1211	885	1811
			(or 883)	(or 1845)

<u>Adhyāya</u>	<u>Anuvāka</u>	<u>Mantra</u> <u>(Kandikā)</u>	<u>Rk</u>	<u>Yajuh</u>
21	6	61	28	33
22	19	34	13	113
23	11	65	58	24
24	4	40	0	40
25	15	47	43	0
26	2	26	25	15
27	4	45	44	1
28	4	46	0	46
29	4	60	57	32
30	2	22	3	177
31	2	22	22	0
32	2	16	25	0
33	7	97	119	0
34	6	58	62	0
35	2	22	21	6
36	2	24	20	22
37	2	21	5	31
38	3	28	13 or 14	52
39	2	13	2	107
40	2	17	17	7
	101	764	577 or 578	703
Grand	303	1975	1462	2514
Total			(or 1461)	(or 2548)
		Grand Total of Rk & Yajuh 3976		
		(4009)		

There has been a considerable difference of opinion regarding the total number of verses (Ṛk) and the Yajuh in the white Yajurveda.

- (a) According to the Brahmanāṇḍa Purāṇa (Pūrva, 35, 76-77) and the Vāyu Purāṇa (6, 67-68)
Rks 1900; with Śukriya and Khila, the total number
Rks and Yajūṁṣi 8880 + 1 pāda (i.e. Rks 1900, and
Yajūṁṣi 6980) + 1 pāda.
- (b) According to the Carāṇa Vyūha, the Vājasaneyi
Saṁhitā has a total of 8820 plus 1 pāda.
- (c) According to the Pratijñā-Pariśiṣṭa, the total
number of verses is 8800, which includes all the
Khilas and Śukriya adhyāyas.

Which is older : White or Black?

Usually the Yajurveda is regarded as a ritual Veda, or a guidebook for the Adhvaryu priests who had to do practically everything in the sacrifices excepting reciting the mantras and chanting the melodies. Considering that more variations are very likely to occur in a manual work like this, we have a large number of recensions of the Yajurveda available (two for the White Yajurveda—Mādhyandina and Kaṇva and three for the Black-Taittirīya), Kāṭhaka, Maitrāyaṇī and Kapiṣṭhala.

It has been a difficult problem for scholars to decide which of the two Saṁhitās is really older. A scholar has put the arguments like this:

The fact that the Gopatha Brāhmaṇa (I.29) in citing the first words of the different Vedas quotes in the case of the Yajurveda the beginning of the Vājasaneyi Saṁhitā, may suggest that the White Yajurveda represents the original tradition of which the Black Yajurveda with all its recensions is a later variation. But the truth should rather be just the opposite for it is hardly possible that Mantra and Brahmanā mixed up throughout, in order to the White Yajurveda in which the Brahmanā was separated from the Saṁhitā perhaps in imitation to the Rgveda model. In the Taittirīya Brāhmaṇa too, which is merely a continuation of the Taittirīya Saṁhitā (but not necessarily later than it for that reason) and which, too, owes its tradition, Mantra and Brāhmaṇa have not been

separated. It is a peculiar feature of the Taittirīya texts that the Saṁhitā and the Brāhmaṇa of this school supplement each other in such a way that each seems to presuppose the other.

The Śukla Yajurveda Saṁhitā and the Brāhmaṇa

Do we have in our present text of the Śukla Yajurveda, the Mādhyandina Saṁhitā, some portions which may be called as belonging to the category of Brāhmaṇic literature? The general consensus is that the Śukla Yajuh is purely a Veda, without any admixture of "Brāhmaṇa" character. Contrary to this view is the testimony of a text of later date, of which the author is Katyāyana; the name of the text is Sarvānukramaṇī (सर्वानुक्रमणी), with its two redaktions, one following the Mādhyandinī text and the other the Kāṇva text. We have the following passage in this Sarvānukramaṇī :

देवा यज्ञं ब्राह्मणानुवाको विंशतिरनुष्टम्भः सोमसम्पत् (एकोनविंशोऽध्यायः),

which means that the twenty anuṣṭup verses of the Nineteenth Chapter, beginning from the verse 12 (which starts as देवा यज्ञं etc.) to the verse 31 (एतावद्रूपः) belong to the type with Brāhmaṇa features.

Further, the entire 24th chapter is the Brāhmaṇa portion, i.e., the verses starting from अश्वस्तूपरो (XXIV.1) to खड्गो वैश्वदेवः (XXIV.40).

अश्वस्तूपरो ब्राह्मणोऽध्यायः (चतुर्विंशोऽध्यायः) शादं ददभिस्त्वचान्तश्च (पंचविंशोऽध्यायः)

and the twenty-fifth starting from the शादं ददभिः (XXV.1) to त्वचानुम्बकाय स्वाहा i.e. to the end of the kaṇḍikā 9) (XXV.9).

Further, in the Thirtieth Chapter, the two kaṇḍikās 5 and 6 (beginning from ब्रह्मणे ब्राह्मणम् and the whole anuvāka starting from तपसे कौलालम् (kaṇḍikā 7) to the end of the Chapter—all

these constitute the Brāhmaṇa part (XXX. 5-22).

ब्राह्मणे ब्राह्मणमिति द्वे कण्ठिके तपसेऽनुवाकश्च ब्राह्मणम्

(Sarvānukramaṇikā, संहितायां त्रिशोऽध्यायः)

In case, we rely on the Sarvānukramaṇī, we shall have to accept that the Śukla Yajurveda is not entirely the pure Veda but an admixture of the Brāhmaṇa portion also. And then, where would be its superiority over the Black Yajurveda?

Yudhiṣṭhira Mīmāṃsaka, one of our erudite scholars, has discussed this point in details in his paper on

“यजुषां शौक्यकार्प्यं विवेकः”*

According to his testimony, the Sarvānukramaṇī is neither an old text, nor very reliable:

इयं शुक्लयजुः सर्वानुक्रमणी न प्राचीना प्रामाणिकी च,

This Sarvānukramaṇī was not available to Uvaṭa, the commentator of the Yajurveda, who depended entirely on the contents of the Gurūpdeśa-Tarka (गुरुपदेश तर्क) and the Śatapatha Brāhmaṇa for the Ṛṣis, Devatās and the metres of the Yajurveda.

गुरुतस्तर्कश्चैव तथा शतपथश्रुतेः ।

ऋषीन् वक्ष्यामि मंत्राणां देवता छान्दसं च यत् ॥

(Uvaṭa in Introduction, Stanza 3)

Evidently, the Sarvānukramaṇī was not available to him, and hence he does not refer to it.

Śabara Svāmī, the commentator on the Pūrva Mīmāṃsā recognizes वसन्ताय कपिञ्जलानात्मते “as the mantra of the Yajurveda: तद्योदकेषु मंत्राख्या (Mīmāṃsā, II. 1.31) — प्रायकपिदे लक्षणम् । अनभिषाय अपि केचित्, मन्त्रा इत्युच्यन्ते । यथा “वसन्ताय कपिञ्जलानात्मते” — Yv. XXIV.20.

*See Vaidika Siddhānta Mīmāṃsā, 2033 Vik., 235-236; also Sarasvatī Suśamā, IX.1, 21-22; Vaidika Chando Mīmāṃsā.

The author of the *Vāsiṣṭhī Śikṣā* (वासिष्ठी शिक्षा) also regards the twenty *kaṇḍikās* (12-13) of Chapter XIX as the *Anuṣṭup* metres and not the *Brāhmaṇa* part:

एकोनविंशेऽध्याये स्वाह्यी त्वा यजुरित्येका,
 परीतत इति चतस्रो, बृहस्पत्रमिति द्वे, नाना
 हीत्येका, या व्याघमिति आध्यायान्तरचतुरशीति
 पितृभ्य इत्युद्धृत्य, तत्रेद हविरिति त्र्यवसाना
 महापंक्तिः, रेतोमूत्रमिति द्वे त्र्यवसाने
 आत्यकरी (?) एकोनविंशे ऋचरचतुर्णवतिर्यजुषि त्रिंशत् ।

This means that in Chapter XIX, स्वाह्यी त्वा = *Kaṇḍikā* is *Yajuh*, the next four starting from परीतो (2) are *Rks* (*Kaṇḍikās* 2-5); (There are 2 *Rks* in *Kaṇḍikā* 3); बृहस्पत्र (*Kaṇḍikā* 5) is *Rk*, then we have 2 *Rks*; नाना (*Kaṇḍikā* 7) is a *Rk*. *Kaṇḍikās* 8 and 9 are *Yajus*; finally, from या व्याघ = (10) to the end of the Chapter, we have 84 *Rks* (i.e. up to *Kaṇḍikā* 95). In between, पितृभ्यः (36) and पुनन्तु मा (37) are *Yajus*; The *Kaṇḍikā* 48 (इदं हविः) is a *Mahāpāṇkti Rk* of three lines. The *Kaṇḍikā* 76 (रेतोमूत्रं) and 77 (द्रव्यारूपे) are the *Rks* of 3 lines each.

Thus in Chapter XIX, we have in all 94 *Rks* and 30 *Yajus* (several *Kaṇḍikās* have more than one *Yajuh*).

(In fact, in Chapter XIX, we have in all 95 *Kaṇḍikās*, with total *Rks* and *Yajus* 120).

Again, according to the same *Vāsiṣṭhī Śikṣā*, the entire Chapter XXIV, and the nine *Kaṇḍikās* of Chapter XXV are the *yajūṁṣi* (the *Vaidika* prose) and the *Brāhmaṇa*. In the Chapter XXX, on the same testimony, we have the first three as *Rks*, and the rest of the entire chapter is *yajūṁṣi*, but in no case the *Brāhmaṇa* (22 *Kaṇḍikās* and 177 *Yajūṁṣi*).

(क) चतुर्विंशतितमेऽध्याये अश्वस्तुपर इत्यारभ्य त्वचेत्यन्त सर्वाणि यजुषि.....।

(ख) त्रिंशत्तमेऽध्याये द्रव्यस्यतिरिक्तं तिस्रः [ऋचः] पराणि तर्वाण्यध्यायान्तानि सप्त-
 सप्तत्युत्तरशत यजुषि । (वासिष्ठी शिक्षा)

The Yajurveda and its Schools

The Veda, as the divine revealed, is one, given to humanity when it was in infancy, and given to the earliest

section of the society, which instinctively had the capacity of responding to the revealed knowledge. The divine speech became the vehicle of culture and civilization, and laid the foundations of the entire history which faced all the impacts of a natural growth. What we find in our present four Samhitās is the supreme treasure given to mankind at its inception in the biological history of the divine creation. We have not maintained any record of the history of the impact of the Veda on the life of man in our society. What is preserved for us in the four Vedas is the compact divine (or revealed) knowledge, necessary in man's evolution at various stages. The Veda consists of what I would like to call as first, the *śruti*, the moral divine code of human life, ever-fresh, never changing, and thus independent of time-space parameters in which man would be placed, and secondly, the *śāstra-bīja* or the seed of numerous disciplines of knowledge which could be developed in the course of social evolution. The *śruti* consists of high values of life, which man has to adhere, invoke and abide by. And from the *śāstra-bīja* man has to develop his philosophical details, an answer to his enquiries, his sciences and technology and his arts and aesthetics.

The entire Veda is one from the point of view of the basic philosophy of realism, the purposefulness of human life, the man's relation to creation and the Supreme Creator. Out of the four Vedas, Ṛk, Yajuh, Sāma, and Atharva, none is superior and none inferior, none is former, none latter; none is spiritual and none ephemeral. But again, the entire content of the Veda is divided into three major heads, the Ṛk, the Yajus and the Sāman. This is what we call *triveda* or *tri-vidyā*. All that we want to know is the Ṛk, all that we want to do is Yajuh, and all that we would like to love, feel or enjoy is the Sāman. This triple classification is also known as the *jñāna kāṇḍa* (the Ṛk), the *karma kāṇḍa* (the Yajuh), and the *upāsana kāṇḍa* (the Sāman). And then we have another classification in respect to the four texts which we possess today—the four big collections in the form of the Ṛk Samhitā (with 10,552 verses, 10 Books and 1028 Hymns), the Yajuh Samhitā (with about 1900 or 1975 Kaṇḍikās), the Sāmaveda Samhitā (with 1875 verses) and the Atharvaveda Samhitā (with 5977 verses). It is one of the supreme human achieve-

ments, that such a vast literature of about 20,000 verses could come to us well-preserved, facing all hazards of time in human history.

The two Schools of the Yajurveda. The Yajurveda is also known to us as the Adhvarya Veda (see Adhvaryave, अध्वर्यवे, Nir. VII.3)

We have a record in history that the sage Vyāsa taught only the Kṛṣṇa Yajurveda (कृष्णयजुर्वेद) to Vaiśampāyana, but the Śukla Yajurveda is traditionally the oldest recension of the Yajurveda. It is not necessary for us to give an account of the legend which is associated with the origin of the Black or Kṛṣṇa Yajurveda; these legends have no historic bearing. The Śukla (or the White) Yajurveda is associated with the name Vājasaneyā Yājñavalkya (वाजसनेय याज्ञवल्क्य)

The Śukla Yajurveda starts with the verse :—

इये त्वोर्जे त्वा वायवस्य देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणः.....

(See also Gopatha Br. Pūrva 1.29).

The Gopatha Brāhmaṇa quotes this version of the opening verse of the Yajurveda. The Kṛṣṇa Yajurveda (also known as the Taittirīya Saṁhitā) gives the opening verse with a minor alteration: the words वायवस्य are followed by words उपायवस्य, which are not recognized by the author of the Gopatha. This indicates that the Brāhmaṇa recognized the Śukla Yajurveda as the only acceptable Yajurveda.

Kumhan Rājā in his Survey of Sanskrit Literature writes : The main content of the Yajurveda is in the form of *mantras* which are short prose passages addressed to the various objects that are made use of in the rituals. In the White Yajurveda, the entire text is of this nature, while in the Black Yajurveda, these original mantras are mixed up with explanatory passages (p.33; 1962 edition).

We have a passage in the Vāyu Purāṇa which indicates the authority of the White Yajurveda only.

ततः पुनर्हिमात्रं तु चिन्तयामास चाक्षरम् ।
प्रादुर्भूतं च रक्तं तच्छेदने गृह्य सा यजुः ॥ (19)
इये त्वोर्जे त्वा वायवः स्य देवो वः सविता पुन ।
ऋग्वेद एक मात्रस्तु हिमात्रस्तु यजुः स्मृत ॥ (20)

This also refers to the popularity and the authority of the white Yajurveda. Of course, there are other sources also which refer to the opening verse as reproduced by the Black Yajurveda. (See Ātharvaṇa, Uttama Paṭala, Pariśiṣṭa 46).

The word “Śukla Yajus” is also of considerable antiquity, for we find the following closing words of the Śatapatha Brāhmaṇa, of the Mādhyandina School:

आदित्यानीमानि शुक्लानि यजुषि वाजसनेयन
याज्ञवल्क्येनाख्यायन्ते ।

The Yajurveda or the Śukla Yajuh is associated with the Āditya, and the Vājasaneyā Yājñavalkya. It may also be argued that if a particular school of the Yajurveda was known as the white one, there must have been present in the contemporary period the black also. This means that the Black Yajurveda was also known during the time of the Śatapatha Brāhmaṇa.

A reputed author Ananta, in his commentary of the Pratijñā Sūtra refers to a quotation of an unknown source as follows :—

शुक्लं कृष्णमिति द्वेधा यजुश्च समुदाहृतम् ।
शुक्लं वाजसने ज्ञेयं कृष्णं तु तैत्तिरीयकम् ॥

This clearly indicates of the existence of two old schools of the Yajuh, one belonging to the Vājasana (therefore known as the Vājasaneyā), and the Black one to the Taittirīya school.

The Taittirīya Samhitā is known as the Kṛṣṇa or the Black one, since its verses are mixed up with explanatory or ritualistic details :

बुद्धिमातिन्य हेतुत्वाद् यजुः कृष्णमीर्यते ।
व्यवस्थितं प्रकरणं तद्यजुः शुक्लमीर्यते ॥

This refers to the confusion in the Black redaktion and systematic order in the white Yajurveda.

The Branches of the Two Schools

Maharṣi Patañjali in his Mahābhāṣya or the Great

Commentary refers to the hundred and one schools (or branches, Śākhās) of the Yajurveda.

एकशतमध्वर्युशाखाः ।

The sub-schools or branches have been thus described in the Prapañca-Hṛdaya, (Chapter II — the Veda Prakaraṇa).

यजुर्वेद एकोत्तर शतधा..... । यजुर्वेदस्य माध्यन्दिन-कण्व-तित्तिरि-हिरण्यकेश-
आपस्तम्ब-सत्यापाढ-बौधायन-याज्ञवल्क्य-भद्रजय-बृहदुक्थ-पाराशर-वामदेव-जातुकर्ण-
तुरुष्क-सोशुष्य-तृणविन्दु-वाजिञ्जय-श्रवस-वर्षवरुण-सनद्वाज-वाजिरत्न-हर्यश्च-ऋणञ्जय-
तृणञ्जय-कृतञ्जय-धनञ्जय-सहञ्जय-मिश्रञ्जय-त्र्यरुण-त्रिवृष-त्रिधामाश्वञ्ज-फलिगु-उखा-
आत्रेयशाखाः ।

This means that 36 branches or śākhās of the Yajuh were available to the author of the Prapañca-Hṛdaya. This list given by him may, however, not be at all reliable; some of the names of the seers are obviously imaginative.

According to the Divyāvadāna (दिव्यावदान), a Bauddha treatise, we should have 105 redaktions of the Yajurveda, classified as follows :

10	of the school of the Kāṭha, कठ
10	the Kaṇva, कण्व
11	the Vājasaneyā, वाजसनेय
13	the Jātūkarna, जातूकर्ण
16	the Proṣṭhapada, प्रोष्ठपद
45	other sundry seers.

Total 105

Bhagavaddatta and Satyaśravā have in their History of the Vedic Literature (वैदिक वाङ्मय का इतिहास) quoted two lists in regards to the Schools of the Yajurveda.

First List :

Branch	Region of popularity
1. Jābālāḥ, जाबालाः	Between Narmadā and Vindhya
2. Baudheyāḥ, बौधेयाः	Khandesh
3. Kaṇvāḥ, कण्वाः	West of Gomatī
4. Mādhyāñjaṇāḥ, माध्यञ्जनाः	On the banks of the Sarjū

Branch	Region of popularity
5. Śāpīyāḥ, शापीयाः	Amarakantaka — Narmadā.
6. Sthāpayaṇīyāḥ, स्थापयनीया	North of the Narmada
7. Kāpārah, कापारः	Mālava
8. Paundravatsāḥ, पौण्ड्रवत्साः	Mālava
9. Āvaṭikāḥ, आवटिकाः	Mālava
10. Paramāvaṭikāḥ, परमावटिका	Gauḍa-deśa
11. Pārāsaryāḥ, पाराशर्याः	Maru deśa.
12. Vaidheyāḥ, वैधेया	Gauḍa deśa.
13. Vaineyāḥ, वैनेयाः	Baudhdhya deśa
14. Audheyāḥ, औधेयाः	Gurjara deśa
15. Gālavāḥ, गालवाः	Saurāṣṭra
16. Baijavāḥ, बैजवाः	Nārāyaṇa Lake
17. Kātyāyanāḥ, कात्यायनाः	— —

Second List:

जावालाः, बौधेयाः, काण्वाः, माध्यन्दिनीयाः, शापेयाः,
 तापायनीयाः, कापोलाः, पौण्ड्रवत्साः, आवटिकाः,
 परमावटिकाः, पाराशर्याः, वैनेधेयाः, गालवाः, कात्यायनाः, and बैजवापिनः, —
 thus a list of 15 Śākhās of the Vājasaneyā Sāmhitā.

The authors enumerate 26 Sub-groups of the Jābālas and 14 sub-groups of the Gālavas. Another alternative list of the Yajuh — Śākhās has also been quoted (वाजसनेय — याज्ञवल्क्य-कण्वादि पञ्चदश शुक्ल याजुषाः)।

Śākhā	Region
1. Kaṇvāḥ, कण्वाः	Kṛṣṇa-una
2. Kaṭhāḥ, कठाः	South of Goḍa
3. Piñjula Kaṭhāḥ, पिंजुल कठाः	Krauñca-dvīpa
4. Jṛmbhaka Kaṭhāḥ, जृम्भक कठाः	Śveta-dvīpa
5. Audala Kaṭhāḥ, औदल कठाः	Sāka-dvīpa
6. Sapichala Kaṭhāḥ, सपिच्छल कठाः	Sāka dvīpa
7. Mudgala Kaṭhāḥ, मुद्गल कठाः	Kaśmīra
8. Sṛngala Kaṭhāḥ, शृंगल कठाः	Srjaya-deśa
9. Saubhara Kaṭhāḥ, सौभर कठाः	Sinhala-deśa
10. Maurasa Kaṭhāḥ, मौरस कठाः	Kuśa-dvīpa
11. Cañju Kaṭhāḥ, चञ्जुकठाः	Yavana-deśa
12. Yoga Kaṭhāḥ, योग कठाः	Yavana-deśa
13. Hasalaka Kaṭhāḥ, हसलक कठाः	Yavana-deśa
14. Dausal Kaṭhāḥ, दौसल कठाः	Sigala Kaṭha

Śākha

Region

15. Ghoṣa Kathāh, घोष कथा

Kraunca-dvīpa

The Taittirīya School has been very popular amongst the Pandits of the South (Āndhra and the like). Their Śākhas are:

Taittirīya, तैत्तिरीयाः

Aukhyāh, ओख्या

Kāṇṭkeyāh, काण्डिकेयाः

Āpastambī, आपस्तम्बी

Baudhāyanīya, बौधायनीया

Satyāsādhī, सत्यापादी

Hiraṇyakeśi, हिरण्यकेशी

Śridheyī, श्रीधेयी

Spirit of the Ṛk and the Yajuh

In order to understand the true spirit of the text of the Yajurveda, one should have a good grasp of the philosophy and methodology of the Ṛk Saṁhitā. Not only three to four hundred mantras of the Yajuh Saṁhitā are common with the Ṛk Saṁhitā (about 20% in a total of about 2000 Kaṇḍikās or verses), the essential terminology of the Karmakāṇḍa of the Yajurveda is inspired by the terms occurring in the Ṛgveda. The first verse of the Ṛgveda (I.1.1) has the terms *agnih*, *purohitam*, *yajñasya*, *devam*, *ṛtvijam*, and *hotāram*, which later on became the basis of the *yājñika karma* or the ceremonial rituals. In Book II of the Ṛgveda, we have the terms like *hotṛ*, *potṛ*, *ṛtvik*, *neṣṭṛ*, *praśāstr*, *adhvaryu*, *brahmā* and *grhapati* which speak of the typical priests engaged in the Yajuh Karmakāṇḍa.* The three characteristic *agnis*, (the *āhavanīya* the *dakṣiṇa* and the *gārhapatya*), are also mentioned in the Ṛgveda. The three pressings of the Soma (the *Prātaḥ savana*, the *mādhyandina* and the *trītiya*) are as familiar to the Ṛk school as to the Yajuh. The Āprī hymns are common to both the Vedas. The Puruṣa Sūkta of the Yajurveda (Chapter XXXI) is an elaboration over the Ṛk hymn (X.90) with minor variations. The entire Puruṣa Agnayah hymn of the Ṛgveda (III.22.1-5) is repeated as the five Yajuh verses (XII.47-51) —

*तवाग्ने होत्र तव पोत्रप्रतित्वय तव नेष्टृ त्वमग्निदृतायाः ।

तव प्रशास्त्रं त्वनध्वरीयसि वस्रा चासि गृहपतिश्च नो दमे ॥

—Rv. II.1.2 and X.91.10.

the Adhvaryu laying bricks in connection with the construction of the Gārhapatya hearth. The first five verses of the Rk (IV.4.1-5) are utilised by the Yajuh Samhitā (XIII. 11-13 प्रति सशो to ऊर्ध्वोभव) in a ceremony connected with the laying down of the Lotus-leaf, then laying on it a piece of gold, and offering oblations of butter on the gold figure. The six verses from the Rk (VI.47.26-31) in praise of the chariot, and the drum are repeated in the Yajuh (XXIX. 52-57, वनस्पते वीड्वद्धो to आमूरन; for रथ, chariot, the verses 53 and 54, and for दुन्दुभि, verses 55, 56 and 57). The Viśvakarman hymn of the Rgveda (X.81) has 7 verses, and these are repeated as the Yajuh also (XVII.17 to 23). These verses speak of the creativity of the Omnific, the universal Father and Generator, the Architect of the Worlds. This hymn of the Rgveda is followed by another Viśvakarman hymn (X.82. 1-7) which is also repeated as Yajuh verses (XVII. 25-31). Between the hymns 81 and 82 of the Rgveda, the Yajuh Samhitā introduces a new verse, taken from the Yajuh VII.46:

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।

तस्मै विशः समनमन्त पूर्वोरयमुगो विहव्यो यथाऽसत् ॥

(Yv. VII.46; and XVII.24)

A common feature of the Rk and the Yajuh verses is seen in the repetition of the entire Oṣadhi-stuti hymn (X.97.1-23) as the Yajuh (XII.75-101; four additional verses, 97, 98, 99 and 100). This is unfortunate that such a fine hymn has been associated with Ukhya Agni (the Agni of the Firepan and the preparation of the āhavanīya fire-altar. The Śrauta ritual uses these verses in sowing the seed of various plants and herbs, after having poured fifteen jars of water on the altar site. The same verses in the Rgveda have been used for medicinal purposes, inspiring the physician to search for the medicinal herbs and apply them to patients suffering from dyspepsia, or the patients having trouble in mouths, or having abscess or gum boil.

Another hymn of interest is Rk. X.103.1-13, which is repeated in entirety as Yv. XVII.33-46; in the Yajuh, we have an additional verse (अवसृष्टा परा पत्न, XVII.45) which occurs as Rk. VI.75.16. The verses give a detail of army equipment and

hence are of immense value (army, arrows, shafts, quivers, weapons, steeds, conquering cars). In these verses, it has been shown how Indra goes to a battle and crushes the adversaries.

Thus, there is not the least doubt that the Yajurveda imbibes in it the entire spirit of the Rk verses, very often copying the hymns; casually the Samhitā quotes the Rk verses at relevant places and on some occasions, it even elaborates on the Rk verse by appending appropriate *yajūṃṣi*. This may be well illustrated by an example :

तद्यक्षु देवहितं शुक्रमुद्यरत् ।

पश्येम शरदः शतं जीवेम शरदः शतम् ॥ (Rk. VII. 66.16)

(12 + 8 + 8 = 28 syllables; metre — Pura-uṣṇik).

तद्यक्षु देवहितं पुरस्ताच्छुक्रमुद्यरत् ।

पश्येम शरदः शतं जीवेम शरदः शतं

मृणुयाम शरदः शतं प्रब्रवाम शरदः शतम्-

दीनाः स्याम शरदः शतं भूयश्च शरदः शतात् — (Yv. XXXVI.24)

In the R̥gveda, no verse is preceded with the *māhāvyaṁhr̥tis*; but in the Yajurveda, three verses are preceded with them; (1) भूर्भुवः स्वः तत्सवितुः (XXXVI.3); भूर्भुवः स्वः सुप्रजाः (III.37) and भूर्भुवः स्वर्गारिव० (III.5). Any *ṛc* (ऋच्), applied to individual or social life becomes *yajuh* (यजुः), and the same when made a lyric to sing the glory of our Lord, becomes a *sāman* (सामन्). Essentially there is no difference in the philosophy of life as propounded by the texts of the R̥gveda, the Yajurveda, the Sāmaveda and the Atharva-veda. There are certain fundamentals which constitute philosophy of the entire Veda. For simplicity we can enumerate them thus :

1. The world is real, meaningful, orderly and purposeful.

2. Our Life is real, meaningful and purposeful, a continuous one, a cycle of births and deaths within another cycle of bondage and liberation (*janma*, जन्म and *mṛtyu*, मृत्यु and *bandha*, बन्ध, and *mokṣa*, मोक्ष).

3 The world is real and changeable; our life is real and changeable (जगत्वा जगन्), and this may be given a technical name *dynamic realism*; the creation, including our coming into the body, in no sense is a delusion, a myth, an unreality or a static illusion.

4. Behind the entire activity, is the *tapas*, तपस्, of a dynamic Supreme Reality, the source of our phenomenal existences, enlightenment and bliss.

That Supreme Self is named in the Vedas by numberless technical terms, all referring to a certain function, attribute and nature of the indescribable Self, beyond the concepts of space and time, for, we have in a Yajur verse so said :

Agni is That; Āditya is That; Vāyu and Candramas are That; Śukra is That; Brahma is That; Āpaḥ are That; and so the Prajāpati.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(Yv. XXXII.1)

When we speak of Him, as Agni, as Āditya, as Vāyu or Candramas, Śukra, Brahma, Āpaḥ or Prajāpati, we do not mean that He identifies Himself with the mundane fire, the sun, wind, moon, waters and so on, because in our language these words stand for so many connotations. When used in context with the activity of our Lord, these terms should be taken in their etymological sense : Agni, since He is the Foremost Adorable; Āditya, since He is Infinite and yet a unity, indivisible and uncompoundable; Vāyu, since, though stationary, He moves with terrible speed and possesses infinite vigour; Candramas, as being the only source of real delight and bliss; Śukra, since He is without a blasphemy, bright and shining, — of course, not in the optical sense; Brahma, being Supreme and the only source of knowledge; Āpaḥ, being omnipresent and all-pervading, and Prajāpati, being the Lord Supreme of His people.

The Chapter XXXII may well be regarded as an

Upaniṣad (Tadeva Upaniṣad) of divine nature. It is difficult to render the following lines in a spoken language of the present day :

(a) गेनसतमश्यान्निहित गुहा सद्यत्र विश्वं भवत्येवानीडम् ।

तांस्मान्नदक्षं स च वि चेति सर्वंश्च स ओत प्रोतश्च विभूः प्रजासु ॥

(Yv. XXXII.8); also Av. II.1.2, Tait. Ār. X.1.3 with variations).

The wise beholds Him as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures.

(b) प्रतद्वोचेदमुतं नु विद्वान् गन्धर्वो धाम विभूत गुहा सत् ।

त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥

(Yv. XXXII.9; also Av. II.1.2; and Tait. Ār. X.1.3)

Let this enlightened scholar, who knows, disclose in detail about that Immortal one; who is, as if in a secret cave, divided in different forms. Three of his feet are hidden in the cave. He who knows them, is father of the father even.

The Supreme Reality in the Veda is known by various names. The Yajurveda uses almost all those names which are used in the Rgvedic texts. These names occur as small invocations also in the Yajuh.

अग्नये स्वाहा । सोमाय स्वाहा । इन्द्राय स्वाहा ।

चन्द्राय स्वाहा । सूर्याय स्वाहा । वसुभ्यः स्वाहा ।

रुद्रेभ्यः स्वाहा । आदित्येभ्यः स्वाहा । (Yv. XXII.27)

गणपतये स्वाहा । अधिपतये स्वाहा । (Yv. XXII.30)

भुवनस्य पतये स्वाहा । अधिपतये स्वाहा । प्रजापतये स्वाहा । (Yv. XXII.32)

Of course, this Chapter (XXII.23-32) of the Yajuh gives a big list of terms (over 130) of a variety of classes.

During the Vedic Period (particularly in the Saṁhitās), the most popular name of our Lord is Indra; next in popularity are the terms Agni, Soma, Varuṇa, Pūṣan, Mitra, Aditi and Aditya; very often our Lord is known by the dual names : Indra-Agñī, Mitra-Varuṇa, Agni-Soma and few others. The

celestial sun is also known by almost all those names which are attributed to our Lord. The famous phrase : एकं सद् विप्रा बहुधा वदन्ति (Rk. I.164.46) is, in certain context, more applicable to the sun, which has so many names (Ādityas, usually twelve in number).

In the Brāhmaṇa period, God came to be popularly known as Prajāpati; and in Upaniṣadic period, He is known as Brahman and as Ātman. In the post-Upaniṣad periods, the names as Īśvara, Bhagavān and many others became more popular.

The symbolic undeclinable (*avyaya*) name of our Lord as A.U.M., and its popularity has no accountable history. This is the first alphabetic symbol in human vocabulary. *A* (अ) the guttural, is the first letter of phonetic alphabet; *u* (उ), the labial, the last phonetic pure vowel in the list (अ, इ, ए, ओ, and उ); *m* (म्) is the last letter in the entire phonetic alphabet and thus अ, a; उ, u; म्, m are the integral limits of sounds which we use in our language (and in this sense : ओमित्येतदक्षरं सर्वं तस्योप-
व्याख्यानम्—Māṇḍūkya upaniṣad. [अहं विसर्जनीयाः कण्ठे । उवोपोपध्मा ओष्ठे Kāṭīya, Yajuh Prātiśākhya, (I.70; 71).

The Yajurveda uses the symbol AUM in two of the verses (i) ओम् क्रतो स्मर (XL.15) and (ii) ओं खं ब्रह्म (XL.17). In the Īśa Upaniṣad, we do not have ओं खं ब्रह्म ।

Usually the syllable AUM (or OM) is recommended to be used in the beginning of every Vedic verse, and at the end of it (ओम्भ्यादाने । प्रणवप्टेः । —Aṣṭādhyāyī); ओङ्कारः स्वाध्यायादौ । ओङ्काराद्यकारौ । ओङ्कारं वेदेषु । अथकारं भाष्येषु । (Kāṭīya Vajasaneyi Prātiśākhya, I.16-19).

ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

क्षरत्यानोद्भूतं पूर्वं परस्ताद्य विशीयते ॥ —Manu

(quoted from Uvaṭa's commentary on Yajuh —Prātiśākhya I.16; 17). *Om* is an auspicious symbol, and a similar auspicious term is *atha* (अथ) to be used in other literatures, particularly while introducing a Sūtra text, like, अथ लिङ्गानुशासनम् । अथानो ब्रह्म जिज्ञासा etc. *Om* is also known as *praṇava* (प्रणव) and *udgītha* (उद्गीथ).

MORPHOLOGY OF THE TEXT

We are traditionally told that the revealed divine knowledge of the Vedas came to humanity through the Ṛṣis, greatest among the great, known as Agni, Vāyu, Āditya and Aṅgiras, and the knowledge that dawned to us was respectively known as the Ṛks (the poems of *jñāna* or enlightenment), the *yajuṣ* (the prose of Karma or the instructions regarding actions), the Sāmans (the lyrics of Upāsana, devoted to love, joy and dedication), and finally the prose and poem of the household life, known as the Atharvaveda or the Brahma Veda.

The entire Veda passed through five stages:

(1) the stage of collection and classification, the *saṁhiti-karaṇa* into the *saṁhitās*, classified into *maṇḍalas*, *aṣṭakas*, *anuvākas*, *adhyāyas*, *kāṇḍas*, *ārcikas*, *daśatis*, *prapāṭhakas*, *sūktas* etc.

(2) The *pada pāṭhas* (पदपाठ), with each word (पद) or term spoken clearly, distinctly and with proper accents, and when these padas are compounded together according to the rules of euphony or *sandhi*, we get the *saṁhitā pāṭha* (संहितापाठ). In fact, *sandhi* is the euphonic function of final and initial letters in grammar, every sentence in Sanskrit being regarded as a euphonic chain, a break in which occurs only at the end of a sentence.

We are not sure whether the *pada pāṭha* existed prior to the *saṁhitā pāṭha* or the vice versa. There are clear indications substantiating both the views. There are definite rules of accounting the vowels or accents of the *padas* (terms) in the *pada pāṭha* in consistency with the accents in the *saṁhitā pāṭha*.

(3) The third stage in the history was to assign *devatās* (देवता) and *ṛsis* (ऋषि) to the verses, and to name the metre (छन्द) of the verse also. What we mean by *devatā* has been very well discussed by Yāska in his Nirukta. The Vedic texts existed prior to the Science of Metres, or prosody. The names of the metres occur at several places in the Vedic texts, but their connotations and classifications must have developed much later on in our history. Finally, we come to a complete and excellent treatise, known as the Chandas Śāstra (one of the six *Vedāṅgas*) of Rṣi Piṅgala. We have in the Yajurveda following verse:

गायत्री त्रिष्टुप् जगत्यनुष्टुप् इत्या सह । बृहत्युष्णिहा
ककुप्सूचीभिः शम्यन्तु त्या । (XXIII.33)

In this verse, we have the names of all the seven prominent metres:

गायत्री (24), उष्णिक् (28), अनुष्टुप् (32), बृहती (36), पङ्क्ति (40) and त्रिष्टुप् (44), and जगती (48). Kakup (ककुप्) means prominent, summit, a musical note, even a metre.

In Chapter XIV.9 and 10, we have the following names of metres :

बृहती, ककुप्, सतबृहती, पङ्क्ति, जगती, त्रिष्टुप्, विराट्, गायत्री, उष्णिक्, अनुष्टुप् (of course, there are other terms called छन्द as प्रजापति, मयन्द, अधिपति, परमेष्ठी, विजल, विशाल, तन्द्र, अनाष्टुप्, छदि (XIV.9). Similarly, elsewhere we have 24 *chandas*: ना, प्रमा, प्रतिमा, असीवय, पङ्क्ति, उष्णिक्, बृहती, अनुष्टुप्, विराट्, गायत्री, त्रिष्टुप्, जगती, पृथिवी, अन्तरिक्ष, धी, समा, नक्षत्र, वाक्, मनसु, कृषि, हिरण्य, गौ, अजा and अश्व । (Yv. XIV. 18 and 19) (Here the word हिरण्य is a synonym of अवि or sheep).

(4) The fourth stage in respect to the popularization of the Yajurveda consists in the elaboration and appreciation of the *ṛks* and *yajūmṣi*, which we now possess as the *brāhmaṇas*. The main *brāhmaṇa* of the White Yajurveda is the Śatapatha. These *brāhmaṇas* have two functions : (1) They help in the interpretation of the Vedas (ब्राह्मणा वेदानामिमानि व्याख्यानानि ब्राह्मणार्थाय — *Dayānanda*); and (2) They give the details of the *yajñas* in

which the Vedic texts are used with *vinīyogas*. The Vedic texts (the Ṛks and Yajūṃṣi) are primarily not meant for the *yajñas*; they are meaningful in their own way, but in the Yājñika period they were used as suggestive of rituals or as invocations. The *brāhmaṇa* texts suggest the details of rituals to be performed, and at the same time the mantra (appropriate or otherwise even) is recited. This is known as the *vinīyoga*; this happens in Karma Brāhmaṇa (कर्म ब्राह्मण) । Opposed to it is the Kalpa Brāhmaṇa, in which only mantra is recited and ritual is performed with it. (द्विविधं ब्राह्मणम् । कर्मब्राह्मणं कल्पब्राह्मणं चेति (Bhatta Bhāskara in his introduction to the commentary on the Taittirīya Saṁhitā).

The Mādhyandinīya Śatapatha Brāhmaṇa, as the name signifies has 100 chapters — शतं पन्थानो यत्र स शतपथः । It has 14 *kāṇḍas*, 100 chapters or 68 *prapāṭhakas*, 438 *brāhmaṇas* and 7624 *kaṇḍikās*. The teacher of this Brāhmaṇa is the great Yājñavalkya, but his name does not occur in the four *kāṇḍas* (6-9), and instead, we have the name of Śaṇḍilya (शाण्डिल्य).

We have a Kāṇva Śatapatha Brāhmaṇa also having 104 *adhyāyas*, 446 *brāhmaṇas*, and 5865 *kaṇḍikās*.

Among the extinct *brāhmaṇas* of the Yajuh school, the prominent one is the Caraka Brāhmaṇa, चरक ब्राह्मण about which we have a reference in Sāyaṇa's commentary of the Ṛgveda (VIII.77.10) — ऐतिहासिक पक्षे चरकब्राह्मणे इतिहास आम्नायते.

Uvaṭa also mentions about it in his commentary on the Yajurveda :

चरकाणां मंत्रविकल्पाः (VII.23).

चरकश्रुतौ पूष्णे ललाट इति पठ्यते

तदभिप्रायमेतत् (XXV.27).

Ṛk, Yajuh, Sāman, and Atharva in the Ṛgveda

ऋचो	— I.36.11; V.44.14; 15; X.90.9; 91.12
ऋचः	— I.164.39; II.3.7; V.6.5; 27.4; 64.1; 4; VI.16.47; VIII.27.1; 5; IX.73.5; X.105.8; 165.5.
ऋचाम्	— X.71.11.
यजुः	— VIII.41.8; X.12.3; 90.9; 106.3; 181.3.
यजुषा	— V.62.5.

साम	— 1.62.2; 164.24; 173.1; II.43.2; IV.5.3; VIII.29.10; 81.5; 98.1; IX.96.22; 111.2; X.93.8; 99.2; 135.4.
सामगा ऽइव	— II.43.1.
सामङ्गाम्	— X.107.6.
सामन्	— I.147.1; VIII.89.7; X.59.2.
सामभिः	— I.107.2; VIII.16.9; X.36.5; 78.5.
सामऽभृतम्	— VII.33.14.
सामऽविप्रम्	— V.54.14.
सामानि	— V.44.14; 15; X.90.9; 130.2.
अयर्वणः	— VI.16.14; X.48.2.
अयर्वणा	— X.21.5.
अयर्वणि	— VIII.9.7.
अयर्वऽभ्यः	— VI.47.24.
अयर्वऽवन्	— VI.15.17; X.87.12.
अयर्वा	— I.80.16; 83.5; VI.16.13; X.92.10; 120.9.
अयर्वाणः	— IX.11.2; X.14.6.

Rk and Yajuh in the Yajurveda

I am using the terms *rk*, *yajuh* and *brāhmaṇa* in a special sense. By *rk*, we understand the Vedic poems or verses, which not only abound in the Ṛgveda, but also occur in the Yajurveda and the Atharvaveda (of course, in the Sāmaveda Samhitā also). They are the metred lines in *chandas* like Gāyatrī, Uṣṇik, Anuṣṭup, Br̥hatī, Pankti, Triṣṭubh, Jagatī and even in the longer measures. Sāman includes lyrics, not only confined to the Sāmaveda, with a highly developed music characteristics of the Sāman schools, but also widespread in the Atharva Samhitā also. The primitive prose, including sacrificial formulae, which is not *rk* or *sāman*, is *yajuh*. (यजुः).

Jaimini, the author of the Pūrva Mīmāṃsā, also takes these terms in this sense, for he says :

तेषामृग्यत्रार्थवशेन पादव्यवस्था ।

गीतिषु सामाख्या ।

शेषे यजुः शब्दः । (II.1.35-37)

The Vājasaneyā Śukla Yajurveda entirely consists of *rks* (i.e. metred poems) and the *yajuh*s, the liturgical fragments of the earliest prose in human possession. We have in the

Atharvaveda also the *ṛks* and the *yajuḥs* of this type. For which rituals and ceremonies, or for what purposes of life, these *ṛks* and *yajuḥs* are to be employed is the sphere of the *brāhmaṇas*.

The customary *brāhmaṇa* of the Ṛgveda school is the Aitareya, of the White Yajurveda is the Śatapatha, of the Atharvaveda is the Gopatha, and of the Sāmaveda is the Sāma *brāhmaṇa* or the Tāṇḍya. The Taittirīya Saṁhitā is known as the Kṛṣṇa Yajurveda in the sense that it has besides *ṛks* and *yajuḥs*, the *brāhmaṇa* portion also (the prose relating to instructions and details of varied nature). Some authorities differentiate between *nigada*, निगद and *yajuḥs*, since *yajuḥs* are pronounced in low voice (*upāṁśu*, उपांशु), while *nigada* are in loud (*uccaiḥ*, उच्चैः) – उच्चैः ऋचा क्रियते, उच्चैः साम्ना, उपांशु यंजुषा, उच्चैर्निगदेन ।

The Yajurveda has *yajuḥs* of various types :

(i) Svāhā type :

स्वाहा यज्ञं मनसः स्वाहीरोरन्तरिक्षात् स्वाहा,
धावा पृथिवीम्याधः स्वाहा वातादारभे स्वाहा ॥ (Yv. IV.6)

(ii) Refrain type :

उपयामगृहीतोऽसि मधवे त्वा,¹
उपयामगृहीतोऽसि माधवाय त्वा,²
उपयामगृहीतोऽसि शुक्राय त्वा,³
उपयामगृहीतोऽसि शुचये त्वा,⁴
उपयामगृहीतोऽसि नभसे त्वा,⁵
उपयामगृहीतोऽसि नभस्वाय त्वा,⁶

and so on along with the thirteen names of months in a year, with a common refrain उपयामगृहीतोऽसि । (Yv. VII.30)

(iii) Enumeration or lexicon type :

(a) भा छन्दः¹, प्रना छन्दः², प्रतिमा छन्दो³, अस्तीवयश्छन्दः⁴, पंक्तिश्छन्दः⁵,
उष्णिक् छन्दो⁶, बृहती छन्दो⁷, अनुष्टुप् छन्दो⁸, विराट् छन्दो⁹, गायत्री
छन्दः¹⁰, त्रिष्टुप् छन्दो¹¹, जगती छन्दः¹² । (Yv. XIV.18)

(b) तपसे कौलात् मापायै कर्मार रूपाय मणिकार शुभे वष शरव्याऽऽइषुकारः
हेत्ये धनुष्कारं कर्मणे ज्याकारं दिष्टाय रजुत्तर्जं मृत्यवे मृगपुमन्तकाय
स्वनिमम् । (Yv. XXX.7)

(c) *Ca me* (च मे) type enumeration :

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे
वनस्पतयश्च मे हिरण्यं च मे ऽयश्च मे श्यामं च मे तोहं च मे
सीतं च मे त्रपु च मे यज्ञेन कल्पताम् । (Yv. XVIII.13)

(iv) Pada-type with Svāhā or Svāhā-vāḥ :

(a) स्वर्णं धर्मः स्वाहा¹, स्वर्णार्कः स्वाहा², स्वर्णशुक्रः स्वाहा³, स्वर्णज्योतिः
स्वाहा⁴, स्वर्णसूर्यः स्वाहा⁵ । (Yv. XVIII.50)

(b) भुज्युः सुपर्णा यज्ञो गन्धर्व¹ तस्य दक्षिणा अपारस
स्तावा नाम² । स न इदं गृह क्षत्रं पातु
तस्मै स्वाहा वाद्¹ ताम्यः स्वाहा² । (Yv. XVIII.42)
Also see XVIII.38-43.

(v) *Daivata*-type :

होता यक्षदश्विनी छागस्य वषाया मेदसो जुषताऽहविर्होतयज ।
होता यक्षत्तरस्वती मेयस्य वषाया मेवसो जुषताऽहविर्होतयज ।
होता यक्षदिन्द्रमुषभस्य वषाया मेदसो जुषताऽहविर्होतयज ।
(Yv. XXI.41)

(vi) *Adjectival* type :

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च सासद्वांश्चामिषुग्वा च विक्षिपः स्वाहा ।
(Yv. XXXIX.7)

(vii) *Association* type :

कृष्णग्रीवाऽऽग्नेया बभ्रवः सीम्याः श्वेता वायव्याऽऽविज्ञाताऽऽ
अदित्ये सलुपा धात्रे वत्सतर्षो देवानां पत्नीभ्यः ॥ (Yv. XXIV.9)

(viii) *Ca (च) type* :

इमा मे अग्न इष्टका धेनवः सन्त्वेका च
दश च दश च शतं च शतं च सहस्रं च
सहस्रं चायुतं चायुतं च त्रियुतं च प्रयुतं चार्युदं
च न्यर्युदं च समुद्रश्च मध्यं चान्तरश्च परार्थश्चैता मे
अग्न इष्टका धेनवः सन्त्वमुत्रामुष्णि त्लोके । (Yv. XVII.2)

(ix) *Namaḥ* type :

नमो वज्याय च गोष्ट्याय च नमस्तल्प्याय च
गेह्याय च नमो हृदय्याय च निवेप्याय च
नमः काद्याय च गह्वरेष्ठाय च । (Yv. XVI.44)

(x) *Attributable* type :

प्रतिपदसि प्रतिपदे त्वा¹, अनुपदसि अनुपदे त्वा²,

सम्पदसि सम्पदे त्वा³, तेजोऽसि तेजसे त्वा⁴ ।

(Yv. XV.8)

(xi) Yajuh appended to ṛk :

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नया वसुविद्यः सुदन्नः ।

येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह पातवेऽकः ॥

उर्वन्तरिक्षमन्वेमि ॥

(Yv. XXXVIII.5)

In this the part उर्वन्तरिक्षमन्वेमि is the Yajuh, added to a verse of the R̥gveda (I.164.5; यस्तेस्तनः... पातवेऽकः).

(xii) Samhitā type or type of sets : The Yajurveda abounds in *yajuh*s of the Samhitā type, i.e. two or more items set in parallels. We shall give a simple illustration: we have in Yv. IX.31—

अग्निरेकाक्षरेण प्राणमुदजयत् तमुञ्जेषम् ।

In its strain, we have the following lines one by one—

अश्विनी द्व्यक्षरेण द्विपदो मनुष्यानुदजयताम्, तानुञ्जेषम्²

विष्णुस्त्र्यक्षरेण त्रीं लोकोऽनुदजयतामुञ्जेषम्³

सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयतामुञ्जेषम्⁴ (31)

This goes up to प्रजापतिः सप्तदशाक्षरेण सप्तदशक्षस्तोममुदजय-
तमुञ्जेषम् ।¹⁷ (34)

The Samhitā or the set may be tabulated as follows :—

Devatā	No. of letters	अक्षरेण उदजयत्	
Agni	one	प्राण	breath
Aśvinau	two	द्विपद मनुष्य	biped-man
Viṣṇu	three	त्रिलोक	three worlds
Soma	four	चतुष्पद पशु	quadruped cattle
Pūṣan	five	पञ्च दिशः	five quarters
Savitṛ	six	षट् ऋतु	six seasons
Maruts	seven	सप्त ग्राम्य पशु	seven cattle (domesticated)

Devata	No. of letters	अक्षरेण उदजयत्	
Bṛhaspati	eight	गायत्री	Gāyatrī (eight syllables)
Mitra	nine	त्रिवृत स्तोम	Trivṛta Stoma
Varuṇa	ten	विराज्	Vitrāj
Indra	eleven	त्रिष्टुप्	Triṣṭup (with eleven syllables)
Viśve devāḥ	twelve	जगती	Jagatī (with twelve syllables)
Vasus	thirteen	त्रयोदश स्तोम	Trayodaśa Stoma
Ruḍras	fourteen	चतुर्दश स्तोम	Caturdaśa Stoma
Ādityas	fifteen	पञ्चदश स्तोम	Pañcadaśa Stoma
Aditiḥ	sixteen	षोडश स्तोम	Ṣoḍaśa Stoma
Prajāpati	seventeen	सप्तदश स्तोम	Saptadaśa Stoma

Morphology of the Yajuh Texts

The entire *Veda*, the divine knowledge, revealed to the first men through the medium of a divine speech, *vāc*, is one, and is the most ancient and eminent possession of mankind. The entire literature, known as the *Veda*, or the *Āmnāya*, the *Śruti*, the *Śāstra*, the *Vāc*, and the *Śabda*, is often classified under the three heads : *Rk*, *Yajuh* and *Sāman*, meaning poem, prose and lyric respectively, so far as the expressions are concerned, and the same terms are used in the sense of the fundamental or pure knowledge, the applied knowledge and lastly, the personal experiences arising from the contact of the Supreme Knowable and the knower — the devotional, the spiritual, the transcendental (the *Rk*, or the *jñānakāṇḍa*, the *Yajuh* or the *karmakāṇḍa*, and the *Sāman* or the *upāsana kāṇḍa*). The entire *Veda* has again been classified as the edited texts, compiled and arranged as the four *saṁhitās*, the *Rk Samhitā*, the *Yajuh Samhitā*, the *Sāma-Samhitā*, and the *Atharva Samhitā*. All the four have in them the literature concerning the fundamental knowledge, the applied knowledge and the personal experiences, the *jñāna*, the *karma*,

and the *upāsandī*. The Ṛgveda and the Sāmaveda are entirely in verse, with very few broken remnants of the appearance of the *yajūṃṣi* (ritual formulae). Some of the verses in both these texts are lyrics also in the sense that they have *refrains* (or the lines or phrases) of chorus repeated over several stanzas or verses). The Yajurveda and the Atharvaveda, in their morphology, have the texts of three categories : (i) the verses (or the *ṛks*) in metres, (ii) the *ṛks* or the verses appended with one or more the *yajūṃṣi* or the phrases in prose form, and (iii) the pure *yajūṃṣi* or the primordial prose or the formulae. Again, the verses or the *ṛks* belong to two stocks : those common with the verses of the Ṛk Saṃhitā, and the others which do not occur in the Ṛgveda. Sometimes two or more verses of the Ṛgveda go to form one *kaṇḍikā* (in popular sense, one *mantra*) of the Yajurveda. We shall not discuss here the morphology of the Yajuh texts in details, but shall give a few illustrations.

- (i) The *ṛks* occurring in the Rgveda and the Yajurveda both :

वनस्पते वीड्यद्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीड्यस्वास्थाता ते जयन्तु जेत्वाणि ॥

This verse occurs as Yajuh XXIX. 52, and the Ṛk VI. 47.26. The accents, *anudātta svarita* etc. are the same, and metre is the same (as Ṛk, we have वीड्य, whilst as Yajuh, we have वीड्य, since the latter ङ is not used in the Yajuh texts).

- (ii) The Ṛk text with verbal variations in the Yajurveda:

(a) उपहरे गिरीणां शुसन्नमे च नदीनाम्
धिया विप्रोऽअजायत ॥ Yv. XXVI.15.

This occurs in the Ṛgveda, VIII. 6.28, with गिरीणांशुसन्नमे changed to गिरीणां सन्नयं ।

(b) मुह्यन्त्वन्ये अमिता जनास इहानाक मघवा तूरिरस्तु ।
—Rk. X.81.6

मुह्यन्त्वन्ये अमिनः मघत्ना डहास्माकं
मघवा तूरिरस्तु —Yv. XVII.22.

- (iii) The Puruṣa Sūkta of the Yajurveda (XXXI) has in all 22 verses; its parallel hymn in the R̥gveda is X.90 with 16 verses only with verses of the R̥k 6 (यत् पुरुषेण) and 7 (तं यज्ञं वहिषि) occurring as 14th and 9th respectively in the Yajurveda.

The first verse of this hymn has also a verbal difference. According to R̥k: स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् and according to the Yajuh: स भूमिंस्तर्वतः स्पृत्वाऽत्यतिष्ठद् दशाङ्गुलम्. There are a large number of verses in the Yajurveda (in perfect metres) which do not occur in the R̥gveda. For example, the *tristups* of the Yajurveda : वेदाहमेतं पुरुषं (XXXI.18, with syllables 11 + 11 + 11 + 10); प्रजापतिश्चरति गर्भे (XXXI.19, with syllables 12 + 11 + 11 + 11), do not occur in the R̥gveda.

- (iv) The following *kaṇḍikā* of the Yajurveda (Yv. XV. 48) derives the three lines from the R̥gveda (V.24. 1, 2, 4), whilst one is missing).

The Yajuh version :

अग्ने त्वं नोऽग्रन्तमऽङ्गं त्राता शिवो भवा वरुण्यः ।

वसुरग्निर्वसुश्च वाऽज्यं नक्षि शुभ्रतमं हरिन्दा ।

तं त्वां शोचिष्ठ दीदिवः सुन्नाय नूनमीमहे सखिभ्यः ॥

(Yv.XV.48; Rv. V.24, 1,2,4)

The R̥gveda gives one more Bhūrik-bṛhatī line :

स नो बोधि श्रुषी हवमुरुष्या णो अघायत समस्मात् ।

- (v) The Yajurveda, verse XXIII.16, runs as follows :

न वाऽ उ ऽ एतन्मियसे न रिष्यसि देवां २ ऽइदेपि पथिभिः सुगेभिः ।

यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥

(The entire *kandikā* constitutes one *mantra*).

The first line is a repetition of the first line of Rv. I. 162.21 (न वा...सुगेभिः). The second line (यत्रासते... दधातु) occurs as the second line of Rv X.17.4). The lines हरी ते युञ्जा...रासमस्य, I.162, 21—the second-half, and आपुर्विश्वायुः...पुरस्तात् —X.17.4, the first half, do not occur in the Yajuh-text.

- (vi) Here we give an illustration where the R̥gvedic verse has been appended with a yajuh-formula:

The Rk verse is :

ऊर्ध्वो भव प्रति विध्याथ्यस्मदा विष्कृणुष्व दैव्यान्यने
अव स्थिरा तनुहि यातुजूनां जामिमजामि प्र मृणीहि शत्रून् ॥
(Rv. IV.4.5; Yv. XIII.13)

In the Yajurveda text, a *yajuh* has been appended to it; अग्नेष्ट्वा तेजसा सादयामि. Similarly, in the next Yajuh *kaṇḍikā* (XIII.14) a Yajuh-formula “इन्द्रस्य त्वीजसा सादयामि” has been attached to the Gāyatrī metre: अग्निर्मूर्धा दिवः ककुत्सतिः पृथिव्याऽअयम् अपां रेतानि जिन्यति ।
(Rv. VIII. 44. 16; Yv. XIII.14)

Similarly, we have the illustrations where the *yajūmṣi* have been appended to the Rk verses.

To Rv. II.23.15 (बृहस्पते अति यदर्योः), the appendages are : उपयामगृहीतोऽसि बृहस्पतये त्वेष ते योनिर्बृहस्पतये त्वा ।
—Yv. XXVI.3

To Rv. I.98.1 (वैश्वानरस्य सुमतो स्यामः) the *yajūmṣi* appended are : उपयामगृहीतोऽसि वैश्वानराय त्वेष ते योनिर्वैश्वानराय त्वा — Yv. XXVI.7.

To Rv. IX.66.20 (अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम्, the appendages are : उपयामगृहीतोऽस्यग्नये त्वा वर्चस एष ते योनिरग्नये त्वा वर्चसि — Yv. XXVI.9

- (vii) Sometimes the verse from the Rgveda has been modified to a closely allied parallel verse in the Yajurveda : For example, we have in the Rgveda (X.82.3)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

This line may be compared with the Yajuh line :

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।

—Yv. XXXII.10.

Similarly, a parallelism is seen in the two texts: one of the Rgveda X.15.14 and the other of the Yajurveda, XIX.60.

ये अग्निदग्धा ये अनाग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळमुनीतिमेतां यथावशं तन्वं कल्पयस्व ।

(Rv. X.15.14).

येऽअग्निष्वात्ता येऽअनाग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडमुनीतिमेतां यथावशं तन्वं कल्पयाति ।

(Yv. XIX.60).

The word अग्निदग्धा of the Rgveda becomes अग्निष्वात्ता in the Yajurveda.

- (viii) There appears to have been a confusion in the textual readings of the Yajurveda verse and the verse occurring in the Upaniṣads. I would refer to the first three verses of Chapter XXXII of the Yajurveda which in our redaktions occur as follows :

तदेवाग्निं स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः — Yv. XXXII.1

The same verse occurs as such in the Śvetāśvatara Upaniṣad IV.2.

This verse is followed by two verses in the Yajurveda :

सर्वे निमेषा अङ्गिरे विद्युतः पुरुषादधि ।

नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगमत् ॥ (Yv. XXXII.2)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।

हिरण्यगर्भऽइत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽइत्येषः ॥

(Yv. XXXII.3).

Obviously, the verse, “न तस्य प्रतिमाऽअस्ति” by itself is incomplete, because the *prafikas*, हिरण्यगर्भ, or the *anuvākas* (XXV.10-13) (मा मा हिंसीत् (XII.102); यस्मान्न जातः (VIII. 36-37) are mere appendages. We have in the Śvetāśvatara Upaniṣad its more relevant reading :

नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगमत् ।

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ Śv. IV.19.

The combination of the two lines is very appropriate.

Now what about the first half of the verse 2 (सर्वे निमेषा अङ्गिरे विद्युतः पुरुषादधि)? This line is perhaps neither appropriate along with नैनमूर्ध्वं nor with the न तस्य प्रतिमा अस्ति. A plausible answer or

clue is available from the text available in a minor Upaniṣad, known as the Mahānārāyaṇa Upaniṣad : The verses 1.7-10 of this Upaniṣad are:

तदेवाग्निं स्तदादित्यस्तद्वायुस्तदु चन्द्रमा ।
 तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (1.7)
 सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
 कला मूर्ध्नाः काष्ठाश्चाक्षोराज्ञाय गव्यशः ॥ (1.8)
 अर्धमासा मामा कनवः सयन्तरश्च कल्पताम् ।
 स आपः प्रदधे उभे इमे अन्तरिक्षमयो सुवः (1.9)
 नैनमूर्ध्वं न तिर्यङ्गं न मध्ये परिजगभत् ।
 न तस्यैष कश्चन तस्य नाम महद्यशः । (1.10)

From this also, as from the text of the Śvetāśvatara Upaniṣad, it appears that the line belongs to the verse ending in the words तस्य नाम महद्यशः. As to the anomaly of the line सर्वे निमेषा जज्ञिरे, I leave it to the consideration of our scholars. It appears that the author of the Mahānārāyaṇa Upaniṣad has made an honest attempt to elaborate the sense of the line.

Mahīdhara and Uvaṭa regard न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः as the *dvipadā gāyatrī* (syllables 8 + 8), if combined with नैनमूर्ध्वं न तिर्यङ्गं न मध्ये परिजगभत्, the whole verse becomes *anuṣṭup* (8 + 8 + 8 + 8).

We shall now talk about the hymns of the Ṛgveda which appear as intertwined in the chapter of the Yajurveda with some verbal alterations and occasionally with an altered order of the verses. For example, the Ṛk-hymn VII.41.1-7 is entirely incorporated as verse XXXIV.34-40 in the Yajurveda. The first four verses of the Ṛgveda X.9.1-4 occur as Yv. XXXVL. 14-16, 12. The Āprī hymn (Rv. X.110. 1-11) occurs as Yv. XXIX. 25-36, with one नराशतस्य (27) missing in the Rk. text. Similarly, the Ṛk-verses 1.163.1-13 occur as Yv. XXIX.12-24. The Ṛk verses X.81.1-7 occur as Yv. XVII.17-23; and the Ṛk verses X.82.1-7 as Yv. XVII.25-31; the Ṛk verses IV.4.1-5 as Yv. XIII. 9-13; the Ṛk verses X.97 1-22 (the Ōṣadhi-hymn) is almost entirely quoted as Yv. XII.75 to 96, with one verse 23 of Rk (त्वमुत्तमास्योपधः) missing in the Yajurveda, and the order of the verses 20-21 reversed in the Yv. XII.94-95.

The White and Black Yajuh Schools

The 101 Schools or Branches (Śākhās) of the Yajurveda are divided under two major heads : the White (the Śukla or Śauklya, शौक्ल्य) and the Black (the Kṛṣṇa or Kārṣnya). Here we have a legend of old traditions. The Sage Vaiśampāyana had a number of pupils, Tittira, तित्तिर, Yājñavalkya and others. On account of a certain neglect, Vaiśampāyana was charged of brahmahatyā, i.e. a crime of killing a Brahmin. On this, Vaiśampāyana wanted all his pupils to go on a penance. Yājñavalkya protested and said that he alone would go on penance on behalf of other pupils, who were not strong enough to go through the ordeal. This enraged Vaiśampāyana, and the great teacher asked Yājñavalkya to vomit out all that has been taught to him and go out of the Academy. Yājñavalkya gladly did so, and he vomited out all that he had picked up at the feet of his great teacher. The pupils assumed the form of francolin partridge, and picked up the vomited knowledge. The *yajuhṣ* or *yajūmṣi* picked up in this manner came to be known as the Black Yajūmṣi,* Since they were polluted — “तानि यजूषि बुद्धिमालिन्यहेतुत्वात् कृष्णानि जातानि” — Mahīdhara in his introductory remarks to the commentary of the Yajurveda. The same is supported by Vidyāranya Svāmī: बुद्धिमालिन्यहेतुत्वात् तद्यजुः कृष्णगर्भिनः. Based on the same legend of the Purāṇas, Dviveda Ganga, the commentator on the Śatapatha also says:

कथं भूतानि यजूषि? शुक्तानि शुद्धानि;
यदा बाह्येण मिश्रितं मन्त्रात्मकानि कृष्णानि ।

In the Taittirīya Samhitā, we have thus a mixture of *mantra* and the *brāhmaṇa* portion both. Being thus polluted, Kṛṣṇa Yajurveda assumed this name. The Śukla Yajurveda has no brāhmaṇa ingredient in it.

*याज्ञवल्क्य स्ततः प्राह भग्न्यनन्ते मयोदितम् ।

ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥

इत्युक्त्वा स्मिराक्तानि मरूपाणि यजूषि सः ।

छर्दयित्वा ददौ तस्मै ययौ च त्वेच्छया मुनिः ॥

यजूष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज ।

जगृहुस्तित्तिरा भूत्वा तैत्तिरीयासु ते ततः ॥ (Viṣṇu Purāṇa, III. 5.1-15)

On account of the lack of clarity in the Taittirīya Saṁhitā, it is also known as Black recension:

यज्ञकर्मानुष्ठान मागत्य दुर्विज्ञेयत्वात्
कृष्णत्वमिति (Bhatta Yajñeśvara, Āryavidyā - Sudhākara)

सुद्धर्मातिन्य हेतुत्वात् तद्यजुः कृष्णमीर्यते ।
व्यवस्थित प्रकरणत्वात् तद्यजुः शुक्लमीर्यते ॥

(Anantadeva, Pratijñā Sūtra, Pariśiṣṭa 1-3)

There is also a basic difference in the performance of certain sacrificial rituals. The adherents of the White School start the upākarma (उपाक्रमं) on the full moon day on the *catur-dasī* (14th of month) side. The adherents of the Black School perform the same upākarma on the Full Moon day on the *kṛṣṇa pratipadā* (1st of the month) side.

वेदोपक्रमणे चतुर्दशी युक्तं पीणिमा ग्रहणात् शुक्ल यजुः ।

प्रतिपदा युक्तं पीणिमा ग्रहणात् कृष्णयजुरिति वा ॥

(Mahīdāsa in his commentary of Caranavyūha)

Another technical difference between the start of the two rituals among the two schools has also been emphasized. The question is as when to start the Darśa — Paurṇamāseṣṭi (दर्शपीर्णमासेष्टि); it can start on the *amāvasyā* (new moon or *darśa*) or it may start on the Full Moon day. According to the Śatapatha Brāhmaṇa and the Pūrva Mīmāṃsā School the Full Moon sacrifice (पीर्णमासेष्टि) should precede the New Moon Sacrifice (दर्शेष्टि). This is the practice among the followers of the Śukla Yajurveda. On the contrary, the Maitrāyaṇī Saṁhitā (the follower of the Kṛṣṇa Yajurveda School) sanctions the performance; in a reverse order; the New Moon Sacrifice (दर्शेष्टि) is performed first and then it is followed by the Full Moon sacrifice (पीर्णमासेष्टि).

There may be one more reason for calling one as the Kṛṣṇa Yajurveda, since this School was led by no less a person than Kṛṣṇa Dvaipāyana and his pupils (and hence the word "Kṛṣṇa" attached to it). The White School was led by Yājñavalkya and his pupils. —Yudhiṣṭhira Mīmāṃsaka.

Only two Śākhās (branches or redaktions) of the Śukla

Yajurveda (or the Vājasaneyā Samhitā) are available these days, the Mādhyandinīya and the Kāṇva.

There are two groupings of the Vājasaneyā Carana (वाजसनेय चरण) taught by Yājñavalkya—one belongs to the school of the Ādityāyanas (आदित्यायन) and the other to the school of Āṅgirasāyana (आंगिरसायन), for we have the following passage to this effect in the Śatapatha Brāhmaṇa.

तस्मात् षड्जाहुतयो भवन्ति एतदादित्यानामयनम् । आदित्यानी-
यानि यजूषीत्याहुः... विराड् वै यज्ञः, तदाविराजमेवेतद्
यज्ञमभिसम्पादयति । एतदांगिरसानामयनम् । (ŚBr.IV.4.5.18-20)

The Pratijñā Parisiṣṭa also holds the same view : द्वयान्येव यजूषि आदित्यानामांगिरसानाम् (31.4).

The Sage Yājñavalkya had two distinguished disciples : Madhyandina (मध्यन्दिन) and Kāṇva (काण्व). Kāṇva was the son of Āṅgiras Ghora, belonging to the Ṛgveda school of thought. It was he who introduced certain alterations in the original Samhitā as told by Āditya. In the Kāṇva Śākhā, we have everywhere ङ and ढ for ड and ढ, as is so common in the Ṛgvedic text. This clearly speaks of some influence of the Ṛgvedic phonetics on the Kāṇva Śākhā. Since Kāṇva belonged to the family line (गोत्र) of Āṅgiras, the branches and sub-branches of this school came to be known as Āṅgirasāyana (आंगिरसायन), or the path of Āṅgirasas). On the other hand, Madhyandina retained his Samhitā as the original one, and therefore, his branches and sub-branches came to be known as Ādityāyana (आदित्यायन), named after the most ancient Āditya-Yajuḥ.

Katyāyana, the son of Yājñavalkya, distinguished for his specialization on the subject of *yajñas*, left the path of Ādityāyana, and became a follower of Āṅgirasāyana. We have a passage to this effect in the Pratijñā-Parisiṣṭa :

एव वाजसनेयानामांगिरसानां ऋषीनां, सोऽहं कौशिक पक्षः ।
शिष्यः पार्षदः षड्दशसु तत्रच्छायाम् साधीय क्रमः ॥ (31.5.1)

These days, we were in possession of one Samhitā of the group of Ādityāyanas (known as the Mādhyandinī, मध्यन्दिनी) and one Samhitā only of the group of Āṅgirasāyanas (known as the Kāṇvi, काण्वो) The other 13 Samhitās of the *vāja-*

saneya-carana are extinct. We have reasons to believe that out of these two, the *Mādhyandinī* was most popular and perhaps the old and original one (माध्यन्दिनी तु या शाखा सर्वसाधारणी हि सा). Usually, this is the *Samhitā*, to which naturally such a colophon is attached :

यजुर्वेद संहिता समाप्ता or वाजसनेय संहिता समाप्ता ।

Of the *Mādhyandinī Samhitā* also, we had in the past two variations, the *Dīrgha Pāṭha* (दीर्घ पाठ or the long one) and the *Laghu Pāṭha* (लघु पाठ or the short one). What was actually the difference between the *Dīrgha* and *Laghu Pāṭhas* is now not known.

Symbolic addendum to a verse

The *Mādhyandinī Samhitā* of the *Yajurveda*, as handed to us today has certain features to show that it could not have been as such in the original form. In the ecclesiastical period, the priestly sages did try to introduce certain innovations for the guidance of others. The *pratīkas* (प्रतीक) or Symbolic Addenda were added to certain verses in a way that they may look to be the original part of the verse. These *pratīkas* are the opening words of some verses already quoted before some-where in the *Samhitā*. This was a suggestion of the Seer to priest to repeat these verses having pronounced the principal verse. We are giving these examples below.

(1) The Verse XIII.58 as it occurs in the *Mādhyandina Samhitā* is thus :

इयमुपरिमतिस्तस्य...त्रिणवत्रयस्त्रिंशौ त्रिणवत्रयस्त्रिंशाम्पाठं
शाक्वरैवते विश्वकर्मऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाम्यः लोकं ता
इन्द्रम् ।

In fact the verse finishes at प्रजाम्यः; the three words लोकम्, ता, इन्द्रम् are the opening of three verses XII.54 (लोकं पूषं छिद्रं etc.) XII.55 (ताऽऽज्यं तूषदाहन् etc.) and XII.56 (इन्द्रं विश्वाऽऽवीवृधन् etc.). The priests are instructed hereby to repeat these verses after pronouncing the verse XIII.58. For this reason, Svāmī

Dayānanda has not commented on these three words in his commentary on XIII.58 in the Yajurveda, arguing that these addenda have no sanction in the Śatapatha Brāhmaṇa. They did not constitute the part of the verse during the days of the Śatapatha*.

अत्र लोकं ता इन्द्रम् इति द्वादशाध्यायस्थानां (54-56) त्रयाणां मंत्राणां प्रतीकानि सूत्र-
व्याख्यानं दृष्ट्वा केनचिदुद्धृतानि । शतपथे अव्याख्यातत्वात् अत्र न गृह्यन्ते । —

Dayānanda.

2. लोकं (XII.54), ता (XII.55), इन्द्रम् (XII.56) these addenda (प्रतीक) also occur at the close of verses XIV.10 (अनङ्गान् वयः etc.), XIV. 22 (यन्त्री राह् यन्व्यसि etc.) and XIV.31 (नवविंशत्याऽस्तुवत etc.).

3. The verse XXXII.2 runs as follows in the present Yajurveda mādhyandina Samhitā:

न तस्य प्रतिष्ठाऽञ्जति यस्य नाम महद्यशः ।

हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा

यस्माज्जातऽइत्येषः ।

Here the Symbolic addenda are (1) XXV.10-13; हिरण्यगर्भः समवर्तताये (XXV.10); यः प्राणतो (XXV.11); यस्यमे हिमवन्तो (XXV.12) and यऽआत्मदा बलदा (XXV.13) in the first instance, followed by the verse मा मा हिंसीत् (XII.102), and यस्माज्जातः (VIII.36) and इन्द्रश्च तस्माद् वरुणश्च राजा (VIII. 37).

4. We have the verse XXXII.7 as follow—

यं क्रन्दसीऽअवसा तस्तप्तानेऽअभ्यक्षेतां मनसा रेजमाने ।

*Mahādhara explains the utility of these verses in the *yajña karma* as follows :

लोकं पृष्ठा दक्षिणां सादध्यामध्यात् । आत्मनो
दक्षिणकोणादारभ्यामध्यात् अधि स्वयमातृष्णा पर्यन्तं
लोकं पृष्ठा उपदधाति तासां लोकं पृणेत्यभिमन्त्रणम् ।
ता अस्येति नूददोहः संशमन्त्रेणाधिवदनम् स्पृष्ट्वा
पठनमिति सूत्रार्थः । “मध्ये पुरीषं निवपति पूर्ववत्”
(का० 17.6.9) । स्वयमातृष्णोपरीन्द्रं विश्वेति मन्त्रेण
मुत्क्षेपः । तिस्रः ऋचः प्रतीकोक्ताः पूर्वमुक्तत्वात् ।

यन्नाथे सूरऽउदितो निभानि कस्मै देवाय हविषा विधेम ॥
आपो ह यद् बृहतीर्यश्चदापः ॥

In this the symbolic addenda (प्रतीक) are आपो ह यद् बृहती (XXVII.25) and यश्चदापो महिना etc. (XXVII.26); these two verses are to be repeated with due *vij-yoga*. The words आपो ह यद् बृहतीर्यश्चदाप do not constitute the main verse.

5. The verse XXXIII.21 reads in the present Samhitā as follows :

आसुते सिञ्जत श्रियश्चरोदस्योरभिश्रियम् ।
रसा दधीत घृणभम् ॥ तं प्रलया । अयं वेनः ॥

In this, the symbolic addenda तं प्रलया and अयं वेनः, refer to the verses VII.12 and VII.16. In fact this verse आसुते सिञ्जत श्रियम् has been taken from the R̥gveda VIII.72.13, free from the symbolic addenda तं प्रलयाऽयं वेनः ।

6. We have the verse XXXIII.27 as follows :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं तऽइत्या ।
तं पृच्छते समराणः शुभानैर्वोचेस्तन्नो हरियो यतेऽअस्मे ॥
महर्ऽइन्द्रो यऽओजसा कदा चन स्तरीरसि कदा चन प्रयुच्छसि ॥

Here the symbolic addenda represent the pronouncement of three verses of which the *pratīkas* are महर्ऽइन्द्रो यऽओजसा (VII.40), कदा चन स्तरीरसि (VII.2) and कदा चन प्रयुच्छसि (VIII.3).

The verse महर्ऽइन्द्रो (VII.40) is taken from the R̥gveda VIII.6.1, the verse कदा चन स्तरीरसि and कदा चन प्रयुच्छसि constitute the Vālakhilya (VIII.51.7; 52.7)—the two verses of the Yajur are fused into one verse of the Vālakhilya VIII.52.7. The verse कुतस्त्वमिन्द्र माहिनः itself occurs in the R̥gveda as I.165.3, free from addenda.

7. The verse XXXIII.33 reads as follows :

देव्यावध्वर्युऽआगतश्च रयेन तूर्पत्यचा । मध्या यज्ञश्चसमज्ञाय ।
तं प्रलया । अयं वेनः । चित्रं देवानाम् ॥

Whilst the first XXXIII.21 (आसुते सिञ्जत) had two addenda

(तं प्रत्यया VII.12, and अयं वेन VII.16), this verse has three addenda तं प्रत्यया (VII.12), अयं वेन (VII.16) and चित्रं देवानां (VII.42). These three verses are to be recited after completing the main verse ending at मध्या यज्ञं समजाये. Mahīdhara writes in this connection : तं प्रत्यया (VII.12), अयं वेन (VII.16) चित्रं देवानां (VII.42) तिस्रः प्रतीकोक्ताः । आद्यं द्वे शुक्रमन्थि पुरोरुचौ तृतीयागयणस्य, the first two are of Śukramanthin (शुक्रमन्थिन्) and Puroruc (पुरास्व) and the third of Āgrayaṇa (आगयण) ।

8. Again in the verse XXXIII.47, we have as many as six symbolic addenda :

अधि न इन्द्रेषां विष्णां सजात्यानाम् । इता मरुतोऽअश्विना ।
तं प्रत्यया । अयं वेन । ये देवास्तः, आ न ऽइडाभिः ।
विश्वेभिः सौम्यं मधु । ओमासश्चर्षणीधृतः ॥

After pronouncing the verse अधि न... अश्विना (taken from the R̥gveda VIII.83.7), the six mantras to be recited are with the *prafika* (symbolic addenda) as follows : तं प्रत्यया (VII.12), अयं वेन (VII.16), ये देवास्तः (VII.19), आ न ऽइडाभिः (XXXIII.34), विश्वेभिः सौम्यं मधु (XXXIII.10), ओमासश्चर्षणी धृतः (VII.33).

9. We have another verse XXXIII.58, reproduced from the R̥gveda I.3.3 with two addenda :

दद्या युवाकवः सुता नासत्या वृक्तवर्हिषः । आ यातः रुद्रवर्तनी । तं प्रत्यया । अयं वेनः ॥

The addenda are तं प्रत्यया (VII.12) and अयं वेन (VII.16) as in several others mentioned above.

The same addenda are with verse XXXIII.73

देव्यावध्वर्यू आ गतश्च रथेन सूर्यत्वचा । मध्या यज्ञं समजाये ।
तं प्रत्यया । अयं वेनः ॥

The symbolic addenda are तं प्रत्यया (VII.12) and अयं वेन (VII.16).

10. The last verse of the same Chapter (XXXIII.97) has four addenda :

अस्येदिन्द्रो वावुधे वृष्ण्यंश्च शवो नदे तुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वया ॥
इमाऽ उ त्वा । यस्यायम् । अयं सहस्रम् । ऊर्ध्वऽ ऊ पु णः ॥

The principal verse is taken from the R̥gveda VIII.3.8 and the addenda are इमाऽ उ त्वा (XXXIII.81), यस्यायम् (XXXIII.82), अयं सहस्रम् (XXXIII.83), and ऊर्ध्वऽ ऊ पु णः (XI.42) : इमाऽ उ त्वा is taken from the R̥gveda VIII.3.3; यस्यायं विश्वः from the Vālakhilya (VIII.51.9); अयं सहस्रम् from the R̥gveda VIII.3.4 and ऊर्ध्वऽ ऊ पु णः from the R̥gveda I.36.13.

11. The last verse 58 of Chapter XXXIV also has four symbolic addenda :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदधे सुवीराः ॥
यऽ इमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥

The verse itself is taken from the R̥gveda II.23.19 and the *prafikas* are य इमा विश्वा (XVII.17), विश्वकर्मा (XVII.26), यो नः पिता (XVII.27) and अन्नपतेऽन्नस्य (XI.83). The first three of them occur in the R̥gveda as या इमा विश्वा (X.81.1), विश्वकर्मा (X.81.6), यो नः पिता (X.82.3).

THE PADA-PĀṬHA OF THE MĀDHYANDINA SAMHITĀ

The published editions of Uvaṭa and Mahīdhara's commentaries on the Sukla Yajurveda Samhitā give only the *saṁhitā pāṭha* (संहिता पाठ) of the Yajurveda, but not the *pada pāṭha* (पद पाठ), in which the words compounded by the rules of *sandhi* are split up into the components, and the accents are also given to the syllables, along with a few more traditional disciplines as prescribed by the *prātiśākhya*s. The Rk-Prātiśākhya is more elaborate than the Yajur-Prātiśākhya, and both of them have their own peculiarities and special features.

How does the *saṁhitā pāṭha* differ from the *pada-pāṭha* is illustrated below :

Samhitā pāṭha—

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि (1)

वेदिरसि बहिषे त्वा जुष्टं प्रोक्षामि (2)

बहिरसि बुग्न्यस्त्वा जुष्टं प्रोक्षामि । (3)

(Yv. II.1)

Pada-Pāṭha

कृष्णः । असि । आखरेष्ठः । आखरेस्थोऽस्याखरे स्थः ।

अग्नये त्वा । जुष्टम् । प्र । उक्षामि ॥

वेदिः । असि । बहिषे । त्वा । जुष्टम् । प्र । उक्षामि ।

बहिः । असि । बुग्न्योऽसि बुक् न्यः । त्वा । जुष्टम् । प्र । उक्षामि ॥

Svāmī Dayānanda has given the *pada-pāṭha* in his commentary on the Yajurveda, which is very much the same as given by traditional manuscripts. With the help of several manuscripts, Yādhiṣṭhira Mīmāṃsaka has very ably edited

the Mādhyandina-Saṁhitāyāḥ Padapāṭhaḥ (1971, published by Ram Lal Kapur Trust, Bahalgarh, Sonapat, Haryana, one script from Ajmer, three from the Bhandarkar Oriental Research Institute, Poona, three from Vārāṇaseya Sanskrit Viśva-Vidyālaya, Sarasvatī Bhavan, and one from the Viśveś-varānanda Research Institute, Hoshiarpur). The learned editor has also taken help from the printed editions of the *padapāṭha* (one from Gaurish Press, Varanasi, and one from the Tatva-vivechak Press, Bombay), and from Dayānanda's *pada-pāṭha* as given in his Commentary on the Yajurveda.

Difference between the Rk Padapāṭha and the Yajuh Padapāṭha

Normally, the *padapāṭha* depends on the breaking of the *sandhis* of the *saṁhitā pāṭha*, and in that respect, there should not be any difference between the *padapāṭhas* of the two Saṁhitās, the Rk and the Yajuh. The way of recitations of the two Saṁhitās differ in essential features, and yet the placings of the *udāttas*, *anudāttas* and *svaritas* on the syllables is the same. The basic difference in the *padapāṭhas* are in respect to the use of *avagraha* (अवग्रह), which we shall illustrate below, by taking the examples of verses, which occur in both the Saṁhitās, the Rk and the Yajuh. *Avagraha* is designated by a sign (ऽ), placed between two conjoining terms.

Avagrhyamāṇa Pada, अवग्रहमाण पद — e.g. Purohitam,
पुरोहितम्

Sāvagraha Pada, सावग्रह पद — पुरः ऽहितम् (Rv. I.1.1)

Avagrhyamāṇa Pada, त्रिषप्ताः

Sāvagraha Pada, त्रिऽसप्ताः (Av. I.1.1)

The following verse occurs in the Rgveda and the Yajurveda both (*anudāttas* and *svaritas* are exactly at the same places):

स न इन्द्राय यज्यदे वरुणाय मरुद्भ्यः ।

वरिवोवित्परि सव ॥ (Rv. IX.61.12; Yv. XXV 1.17)

The *avagrhyamāṇa padas* in this verse are मरुद्भ्यः and वरिवोवित्, which on *avagraha* - *pravacana* become the *sāvagraha padas* मरुत्ऽभ्यः and वरिवऽवित्.

Clearing the *sandhis*, we have (i.e. after the inter-*sandhi viccheda*) :

सः । नः । इन्द्राय । यज्यये । वरुणाय । मरुद्भ्यः ।
वरिवोवित् । परि । सप्त ॥

Now the Rk *padapāṭha*, using the process of *avagraha* — *pravacana*, becomes :

सः । नः । इन्द्राय । यज्यये । वरुणाय । मरुद्भ्यः ।
वरिवोवित् । परि । सप्त ॥

Sāvagraha padapāṭha is also followed by the School of the Atharvaveda. For example, we have the following verse of the Atharva common with the Rk.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षते । (Av. I.5.1; Rv. X.9.1)

The accents on the *saṁhitā pāṭhas* in the two Vedas are exactly the same, and the *avagṛhyamāṇa pada* in this verse is मयोभुवः, which after the *avagraha* - *pravacana* would give the *sāvagraha-padas* मयःभुवः, and now the *pada-pāṭha* of this verse would be :

आपः । हि । स्थ । मयःभुवः । ताः । नः । ऊर्जे । दधातन ।
महे । रणाय । चक्षते ॥

In the Yajurveda, instead of *avagraha-pravacana* (i.e. instead of using the *avagraha* sign (s) between root term (मयः) and the particle (भुवः), or root-term मरुत् and the particle भ्यः, we use the *iti* (इति) term, and the *pada-pāṭhas* are represented as follows :—

मयोभुवः becomes मयोभुवइति मयः भुवः ।
मरुद्भ्यः becomes मरुद्भ्यइति मरुत् भ्यः ।
वरिवोवित् becomes वरिवोविति वरिवः वित् ।

The *pada-pāṭhas* of the verses quoted above in the “*iti*” —style (इति) are given below (शुक्ल-कृष्ण यजुः पदपाठेषु अवगृह्यमाणं पदम् “इति” ना पूर्वं निर्दिश्य पश्चादवगृह्यते) । —Yudhiṣṭhira Mīmāṃsaka.

न । नः । इत्यर्थः । यत्पत्नी । परंणाप । मत्तद्व्युद्भूति मत्तत्त्वं स्य ॥

वर्तमानोर्विशतं करिव वित् । परि । तव । (Yv. XXVI.6)

अपः । हि । स्य । मयो पुत्रइति मयः । पुत्रः ।

ता । न । ऊर्जे । दधातन । महे । रणाप । चक्षं ते ॥ (Yv. XI.50).

What is the Pragrhya Category ? — Pāṇini in his *Aṣṭādhyāyī*, an immortal treatise on the Vedic and Sanskrit grammars, gives a few *sūtras* to illustrate PRAGRHYAM (प्रगृह्यम्) : (1) ईदृशेद द्विवचन प्रगृह्यम् (I.1.11). Such terms in *dual* number as end in ई = ई; ऊ = ऊ and ए = ए are known as *pragrhya*; e.g. अग्नी, *agnī* (dual of *agnih*, अग्निः); वāyū कयू (dual of *vāyuh*, वायुः); माते, *māte*, (dual of *mālā*); बाहू (Rv. X.121.4); जिगलू (X.120.7). In the *pada-pāṭha* in the R̥gveda, they are expressed as अग्नी इति, वायू इति, बाहू इति and so on (i.e. followed by the word *iti* (इति)).

2. अदसो मात् (I.1.12) — when अदत् is declined, and the term ends with ई, ऊ or ए after म, then such words are also *pragrhya*, e.g. अमी अत्र, अमी आसते, अमू अत्र, अमू आसते (there is no form of अदत् ending in ए, and hence in the R̥gvedic *pada-pāṭha*, we shall have अमी इति, अमू इति ।

(3) शे (I.1.13) — whenever शे is introduced in the place of सुप्, we have a term of *pragrhya* category, e.g. अस्मे (as in अस्मे इन्द्रावृहस्पती, (Rv. IV.49.4). In the R̥gvedic *pada-pāṭha*, अस्मे would be expressed as अस्मे इति (see Rv. X.24.1, अस्मे रयि नि); Similarly, we shall have युष्मे इति; त्वे इति; मे इति.

(4)(a) निपात एकाजनाइ (I.1.14) — The lone अच् *nipāta* i.e. अ, इ and उ) is also of *pragrhya* category, with the exception of आइ, for e.g. अ अपेहि (hush, get away), अ अपक्राम, इ इन्द्रं पश्य (Oh, see Indra), उ उत्तिष्ठ (well, get up).

In such cases, the *sandhi-rūle* (अक-सवर्ण दीर्घः) is not imposed, i.e. अ + अपेहि does not become आपेहि, nor उ + उत्तिष्ठ become ऊत्तिष्ठ.

(b) Similarly, we have a *sūtra* ओत् (I.1.15) which means that the *nipāta* ending with ओ is also *pragrhya*, and as *pragrhya* the *sandhi* rule (एचोऽयवायावः) is not applied, i.e., आहो + इति, उताहो + इति (or thus), ना + इदानीं (not now), अयो + इति (after this), अहो + अधुना (oh, now).

(c) We have a *sūtra*, उज्ज (I.1.17) i.e. उज् is also known as *pragṛhya*; and this becomes ज् (according to Śakalya), उ + इति remains उ + इति (the *sandhi* rule इको यणचि, is not applicable); (according to other authorities, the *sandhi* rule can be applied to give ज + इति = विति; again replacing उ with ज्, it becomes ज् इति. (Rv. X. 2.3)

We shall give a few illustrations of the *saṁhitā pāṭha* and the *pada-pāṭha* from the Rgveda, Book IX. involving *pragṛhya* terms.

Rgveda, Book IX

Saṁhitā Pāṭha	Pada-Pāṭha
1. इन्दो त्वे न आशसः । (1.5)	इन्दो इति त्वे इति । नः । आशसः ।
2. गिरस्त इन्द ओजस्ता । (2.7)	गिरः । ते । इन्दो इति । ओजस्ता ।
3. तं त्वा मदाय घृष्वय उ लोक कृत्नुम् । (2.8)	तम् । त्वा । मदाय । घृष्वये । ज् इति । लोकः कृत्नुम् ।
4. एष उ स्य (3.10)	एषः । ज् इति । स्यः ।
5. पवमानः शुङ्गे शिशानः । (5.2)	पवमानः । शुङ्गे इति । शिशानः ।
6. महान् मही ऋतावृषा । (9.3)	महान् । मही इति । ऋताऽवृषा ।
7. पवित्रे तोमो अक्षा । (18.1)	पवित्रे । तोमः । अक्षारिति ।

The *pragṛhya* terms are expressed with the term इति in the *pada-pāṭhas* of the Rgveda, as well as in the *padapāṭhas* of the Sāma and the Atharvaveda; in the Taittirīya and the Maitrāyaṇa Śākhās also;

वायो इति, Atharva, VI.68.1.

त्वे इति, Sāmaveda. I.1.1.13.

अत्ये इति, Sāmaveda, 1.2.1.3.

विष्णो इति, Taittirīya, I.1.3; Mait. Saṁhitā I.1.3.

The style of expressing the *pada pāṭha* of the *pragṛhya* class in the Yajurveda is different in the respect that the *pragṛhya* term is repeated again after writing it. Thus विष्णो becomes विष्णो इति विष्णो । (Yv. I.4)

<i>Samhitā Pāṭha</i>	<i>Pada-Pāṭha</i>
1. विष्णो हव्यं रक्ष । (1.4)	विष्णोऽइति विष्णो । हव्यम् रक्ष ।
2. धाम्ने धाम्ने मे भव यजुषे । यजुषे (1.30)	धाम्ने धाम्नेऽइति धाम्ने धाम्ने । मे भव, यजुषे यजुषेऽइति यजुषे यजुषे ।

The General Principles of the *pada-pāṭha* as in the *Mādhyaṇḍina Samhitā*

1. The simple cases, where the *sandhis* of the *Samhitā-pāṭha* are cleared and the accents given :

Samhitā-pāṭha — इ॒पे त्वो॒र्जे त्वा॒ वा॒य॒व॒ स्य । (I.1)
Pada-pāṭha — इ॒पे । त्वा॒ । ऊ॒र्जे । त्वा॒ । वा॒य॒व॒ । स्य ।

2. Wherever we have a term of the *pragṛhya* category according to the rules of grammar (Pāṇini, I.1.11-17), in the *padapāṭha*, we use the term इति and then repeat the *pragṛhya* term :

(a) *Samhitā-pāṭha* — अ॒स्मे र॒म॒स्वा॒न्मे ते ब॒न्धु॒स्त्वे रा॒यो मे रा॒यः । (IV.22)

Pada-pāṭha — अ॒स्मेऽइ॒त्य॒स्मे । र॒म॒स्व । अ॒स्मे इ॒त्य॒स्मे ।
ते । ब॒न्धुः । त्वेऽइ॒ति त्वे । रा॒यः । मेऽइ॒ति मे । रा॒यः ।

(b) *Samhitā-pāṭha* — वि॒ष्णो॑ ह॒व्यं र॒क्ष । (1.4)

Pada-pāṭha — वि॒ष्णोऽइ॒ति वि॒ष्णो॑ । ह॒व्यम् । र॒क्ष ।

3. In the *pada* (or term where) *avagraha* (अवग्रह, s) is to be shown, in that case the *samhitā-pada* is put as such, followed by the term and then the separation is accomplished.

(a) *Samhitā-pāṭha* — श्रे॒ष्ठ॒त॒मा॒य॒ क॒र्म॒णे॒ । (1.1)

Pada-pāṭha — श्रे॒ष्ठ॒त॒मा॒येति॑ श्रे॒ष्ठ॒ त॒मा॒य॒ । क॒र्म॒णे॒ ।

(b) *Samhitā-pāṭha* — प्र॒जा॒व॒ती॒र॒व॒सी॒वा॒ । (1.1)

Pada-pāṭha —

प्रजावर्तीरिति प्रजा वंती । अनर्मीवाः ।

4. Where *pragṛhyatva* and *avagrahatva* both are to be shown, in that case the term इति is introduced at the end of the former term, then *pragṛhyatva* is shown, and ओ इति *avagraha* (separation) is shown : —

(a) *Samhitā-pāṭha —*

वृहद्भानो शवसा

(XII.106)

Pada-pāṭha —

वृहद्भानोऽइति वृहन् भानो । शवसा ।

(XII.97)

(b) *Samhitā-pāṭha —*

इषमूर्जश्शतक्रतो

(III.49)

Pada-pāṭha —

इषम् । ऊर्जम् । शतक्रतोऽइति शत क्रतो ।

5. When in the *saṁhitā-pāṭha*, in the *avagṛhya* portion, if we have in the text an anomalous (छान्दस) *dirgha*, or anomalous य, स or ण, in that case, at first, we place the anomalous reading as such, and then we remove the anomaly and introduce the term इति; and perform the *avagraha* (separation).

We give one illustration of each of the four anomalies :

(i) of *dirghatva*, (ii) of य, (iii) of स and (iv) of ण.

(a) *Dirghatva —*

Samhitā-pāṭha — अग्नेऽदव्यायोऽशीतम् पाहि ।

(II. 20)

Pada-pāṭha —

अग्ने । अदव्यायोऽइत्यदव्य आयः । अशीतम् ।

अशीतमेत्यशि तम् । पाहि ।

(b) य् to be modified to स्

Samhitā-pāṭha — दक्षिणाना रोह त्रिष्टुप्

(X.11)

Pada-pāṭha —

दक्षिणाम् । आ । रोह । त्रिष्टुप् ।

त्रिस्तुविति त्रि त्नुप् ।

(c) स् to be modified to *visarga* (:)

Samhitā-pāṭha — वयस्त्वन्तो वयस्कृत एतहस्त्वन्तः सहस्कृतम् ।

(III.18)

Pada-pāṭha — वयस्वन्तः । वयस्कृतम् । वयः कृतमिति वयः
कृतम् । सहस्वन्तः । सहस्कृतम् । सहः कृतमिति सहः
कृतम् ।

(d) ण् to be modified to न्

Samhitā-pāṭha — प्रणिनायं महते सीमणाय (V.43)

Pada-pāṭha — प्रणिनायं । प्रनिनायेति प्र निनायं ।

6. Sometime a term is not *avagrhyamāṇa* (i.e. it is not to be broken into parts), and it has the *anomalous* (अन्यत्) *dirghatva*, or anomalous ए, व् or ण्, in such a case, first it is to be written as such in the *pada-pāṭha* and then the anomaly is removed; इति added and repeated; For example:

(a) Anomalous *dirghatva* (long vowel for short)

Samhitā-pāṭha — हविः शमीष्व सुशमिं शमीष्व । (1.15)

Pada-pāṭha — हविः । शमीष्व । शमिष्वेति शमिष्व ।

(b) Anomalous ए — i.e. ए has been used for सु.

Samhitā-pāṭha — सुपुवुर्मदम् । (XX.63)

Pada-pāṭha — सुपुवुः । सुपुवुरिति सुपुवुः । मदम् ।

(c) Anomalous ण्, i.e. ण् has been used for न्.

Samhitā-pāṭha : त्रिणवत्रयस्त्रिंशं । (X.14).

Pada-pāṭha : त्रिणव त्रयस्त्रिंशं । त्रिनवस्त्रिंशविति त्रिनवत्रयस्त्रिंशं ।

7. Unless there is a very special reason, ordinarily, in the *pada-pāṭha*, the accents of the original *pāṭha* are maintained.

इये । त्वा । ऊर्जे । त्वा । वायवं । स्य ।

8. Whenever, the term of the *samhitā-pāṭha* with an imposed इति added to it is again repeated, all the three terms abide by the rules of accent and *sandhi* of the *samhitā-pāṭha*.

विष्णोऽइति विष्णोः ।

(I.4)

अस्मेऽइत्यस्मे ।

(IV. 22 : 26)

9. Whenever in the *samhitā-pāṭha*, *avagraha* is to be shown,

the latter part of the *avagraha* term bears the same accent as of the *saṁhitā-pāṭha*.

(a) *Saṁhitā-pāṭha* — श्रेष्ठ॑त॒माय॑ । (I.1)

Pada-pāṭha — श्रेष्ठ॑त॒मायेति॑ श्रेष्ठ॑ त॒माय॑ ।

(b) *Saṁhitā-pāṭha* — प्र॒जाव॑तीः ।

Pada-pāṭha — प्र॒जाव॑तीरिति॑ प्र॒जा व॑तीः ।

PHONETIC AND SCRIPT PECULIARITIES OF THE YAJURVEDA SCHOOL

The pronouncement of several consonants in the Mādhyandina Samhitā of the Yajurveda differs from the pronouncement in the other Samhitās, and the corresponding difference we have in writing or inscribing these texts. A similar type of difference we have in the *pada-pāṭhas* also. We shall indicate here in brief these differences. The use of *dvitva* (doubling) of certain consonants like ज् (j), व् (v), प् (p), द् (t) before द् (tḥ), म् (m), क् (k), i.e. ज् becomes ज्ञ; व् becomes व्व; प् becomes प्प; द् becomes द्द, द्द becomes, द्द; घ् becomes घ्घ; घ् becomes घ्घ; and so on, and further म् becomes म्म; क् becomes क्क – we shall illustrate it with an example.

Ordinary Samhitā-pāṭha —

इषे त्वोर्जे त्वा वायव स्य देवो वः सविता प्रार्पयतु श्रेष्ठतमाय
कर्मण, आप्यायध्वमग्न्या इन्द्राय भागं प्रजावतीरनमीवा
अयक्त्वा मा व स्तेन ईशत माघशशतो ध्रुवा अस्मिन्
गोपती स्यात बह्वीर्यजमानस्य पशून्वाहि ।

(Yv. I.1)

With doubling of several consonants —

इषेत्त्वोर्जेत्त्वाव्वायवस्थ देवो व्वः सविताप्प्रार्पयतु श्रेष्ठ-तमाय
कर्मणः आप्याय द्ध्वमग्न्या इन्द्रायभागप्रजावतीरनमीवा अयक्क्त्वाव्वस्तेन
ईशत माघशशतोद्ध्रुवा अस्मिन् गोपती स्यात बह्व्वीर्यजमानस्य पशून्वाहि ॥

The corresponding changed Pada-Pāṭha is as follows :

इषे । त्वा । ऊर्जे । त्वा । व्यायवः । स्य । देवः । व्वः । सविता ।
प्र । अर्पयतु । श्रेष्ठतमायेति श्रेष्ठ-तमाय । कर्मणे । आ ।
प्यायद्ध्वम् । अग्न्याः । इन्द्राय । भागम् । प्रजावतीरितिप्रजा
व्वतीः । अनमीवाः । अयक्क्त्वाः । मा । व्वः । स्तेनः । ईशत ।

मा । अघशशुस्तइत्यच शशुस्तः । पुचाः । अस्मिन् । गोपतावितिगो-
पता । त्यात । वहव्यी । यजमानस्य । पशुन् । पादि ॥

The Kātyāyana Prātiśākhya has given the general rule as follows :

रेफहकारोत्तरवर्तिनां व्यञ्जनानाम्, अनच्चराणां च उत्तराणां
चराम्, यणः पराणां मयाम्, मयः पराणां वा यणाम्,
शरं पराणां खयाम्, खयः पराणां वा शरं, अन्येषां च
वर्णानां यथालक्षणं द्वित्वं विलिख्यते ॥

Such consonants as have र and ह preceding, or following, such य as have अच् (अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ) following, and अनच् (non-अच्), i.e. consonants preceding, such म's as follow यण् (य, व, र, ल), such म's as follow य, such ख's as follow शर (श, ष, स), such शर (श, ष, स) as follow ख's — in such cases, we have *dvitva* or doubling.

Two or three types of *anusvāra* in the Mādhyandina Samhitā

With the exception of रेफ and ऊष्म, the *anusvāra* following the other consonants assumes the *savarṇa* (सवर्ण) form, i.e. the *anusvāra* (ṁ) becomes इ before कवर्ग (k, kh, g and gh); it becomes ञ् before च वर्ग (c, ch, j, and jh); it becomes ण (ṇ) before टवर्ग (t, th, ḍ, ḍh); it becomes न् (n) before तवर्ग (t, th, d and dh); and it becomes म् (m) before पवर्ग (p, ph, b and bh) :

पक = पङ्क; पंच = पञ्च; कटक = कण्टक; खंड = खण्ड;

अंत = अन्त; अंव = अम्ब; दंम = दम्भ etc.,

(माध्यन्दिन संहितापाठे ङनुस्वारस्य रेफोष्मवर्ज सर्वत्रैव परसवर्णत्व नित्यं भवति ।)

But *anusvāra* is not *savarṇa* before रेफ and ऊष्म consonants. In the Yajurveda, these *anusvāras* are depicted by special symbols ॠ and ॡ; among the two, ॠ is *dirgha* (or long one) and ॡ is *hrasva* (or short one).

The *dirgha* Symbol

The *anusvāra*, appended to a *hrasva* (or short vowel) and followed by र, श, ष, स, and ह is represented by *dirgha*

symbol Q just as :

- (i) यज्ञसुकृतम् is written as यज्ञ सुकृतम्—सु has short vowel अ and hence the *dirghā* (*anusvāra* is followed by स, an *ūṣma varṇa*).
- (ii) तसृजेष्वायम् is written as त सृजेष्वायम्—here again the *anusvāra* is on *hrasva* vowel, अ of स, and hence *dirgha anusvāra* (ः).
- (iii) प्रयुज त्वाहा = प्रयुज त्वाहा (*anusvāra* is followed by ज and preceded by *hrasva* vowel अ of ज).
- (iv) (a) संरत्ताण = सं रत्ताण (*anusvāra* is followed by रत्त) and is preceded by a *hrasva* अ of स).
(b) सं रक्षस्व = सं रक्षस्व
- (v) मेनं हितीः = मेनं हिती (the *ūṣmas* which follow the *anusvāra* are ह् and स्, and are preceded by the *hrasva* vowels अ of नं and इ of हि).
- (vi) उज्जैष सविता = उज्जैष सविता ।
- (vii) भारं हरन्निव = भारं हरन्निव ।
- (viii) अस्मभ्यं शिवः = अस्मभ्यं शिवः ।
- (ix) (a) दृहन्ताम् = दृहन्ताम्; (b) सिद्धति = सिद्धति ।
- (x) विष्णुं सूर्यम् = विष्णुं सूर्यम् ।

The *hrasva* Symbol

The *anusvāra*, appended to a *dirgha svara* (or long vowel) followed by र् and ण, प, स and ह् is represented in script by a *short* symbol ण्, for which we shall quote a few examples from the Mādhyandina Yajur Samhitā. It should be emphasized here that both the *dirgha* (दीर्घं, ः) and *hrasva* (ह्रस्व, ण्) symbols are merely for script in the literature of the Yajurveda School (Kṛṣṇa and Śukla, both), but there is no distinction in their pronouncements, and for that matter, they are merely just as any other *anusvāra* in the most natural form. According to the usage, it is not necessary to indicate a difference between the *dirgha* (दीर्घं, ः) and *hrasva* (ण्) before a रत्त and *ūṣma* (स, प, स and ह्). Many of the scribes indiscriminately and invariably use only one symbol ण्. We shall now illustrate the *hrasva* symbol (appended to a *dirgha* vowel)

- (i) गृहपतीनां सोमः = गृहपतीनांःसोमः ।

(ii) तेषा सहस्रयोजनेय = तेषासहस्रयोजनेय ।

(iii) आयूषि पवत आ = आयूष्यि पवत आ ।

(iv) ऋषीणां स्तुतेन = ऋषीणास्तुतेन ।

This also needs emphasisation that these two script symbols of *anusvāra* are only used in writing the *samhitā-pāṭha* but *never* in the *pada-pāṭha*.

A Third Obsolete Symbol

Besides the *hrasva* (ॠ) and *dirgha* (ॡ) there was a third *guru* symbol also, now nowhere found. We find its mention in the following lines of the *Pratiśākhya Pratijñā-Parīṣiṣṭa* :

तस्य त्रीवर्ष्यमाख्यातं ह्रस्व-दीर्घ-गुरु-भेदैः ।
दीर्घात् परो ह्रस्वो ह्रस्वात् परो दीर्घो गुरो परो गुरुः ॥ (312)

In fact, between *dirgha* and *guru*, there is no difference at all, as has been clarified by Anantabhaṭṭa, a commentator :

वस्तुतस्तु गुरुदीर्घयोर्भेदो नास्ति, तथाप्युपाधि भेदाद् भेदो मन्तव्यः ।
अस्ति चात्रोपाधिः । संज्ञाभेदो लिपि भेदश्च ।
तृतीयस्तिवदानीं प्रायशः, परिप्रष्टः, तथापि प्राचीन सम्प्रदायानुरोधाज्ज्ञायते ।

Some of *veda-pāṭhīs*, erroneously, (may be even supported by a tradition) differently pronounce the *anusvāra* followed by र, प, स, and ह by a sound. The symbol, in fact, is meant for script only, and not for pronouncement.

In script, the symbols ॠ or ॡ (only mostly one symbol ॠ) are used in the *Śulba Sūtras* of the Yajuh school (White as well as Black), for we have —

- (i) दीर्घचतुरस्रं ऋसमचतुरस्रं चिकीर्ष्यस्तिर्यङ्माननीकरणं कृत्वा०
(Baudhāyana Sūtra 54)
- (ii) वेचॠसावुन्नपति (Āpastamba, Kāṇḍa IV, Sūtra 12)

These symbols have also been used in the *Śatapatha Brāhmaṇa*. The *R̥k*, the *Sāma* and *Atharva Samhitās* do not use them.

Three modes of Yakāra, y (य)

In the *samhitā-pāṭha*, and the *pada-pāṭhas*, we have three modes of (य) in script with finer shades of differentiation in pronouncement too. These details have been given in the *Prātiśākhya*s and I would briefly indicate it.

According to the *Mādhyandina School*, we have three modes of yakāra, y, (य): (i) long or *guru*, गुरु, (ii) short or *laghu*, लघु and (iii) shorter, *laghutara*, लघुतर.

Long Yakāra — The long or guru yakāra is written usually as य i.e. with a diagonal stroke in the body of य. It is written or scribed (a) in the beginning of a *pāda* (पाद, or a quarter of the metre), (b) in the beginning of a *pada* (पद or term), (c) when र (repha र), ह (ह), य (य), ळ (ऋ) occur mid between in a compound syllable (पादादिः, पदादिः, रेफहयऋ वर्णे संयुक्त मध्यगः; आग्नेडने पूर्वपदादिश्च यो यकारः स गुरुः स्मरति).

Illustrations — 1. *Pādādi*, पादादि — In the *samhitā-pāṭha*, in the beginning of a quarter or *pāda*—

यज्ञेन यज्ञमयजन्त (XXX 1.16), the quarter starts with the word यज्ञेन, of which the first letter is य, so it becomes य, *guru* or long, and hence

यज्ञेन यज्ञमयजन्त

2. *Padādi*, — In the beginning of a term, but not, if य, य, is in the middle of the term —

यज्ञमयजन्त

(XXX 1.16)

Here the first य is *guru* and not the middle one of अयजन्त.

3. Combined with र (repha or r) — सूयः would be scribed as सूयः of the double य's, the first one following repha, र is *guru* not the second one.

4. Combined with ह (hakāra, h)—

गेहाय becomes गेहाय. (XVI.44)

5. Combined with य् (yakāra, y)–

घायारूपम् becomes घायारूपम्. (XIX. 24)

6. Combined with ऋ (rkāra, r)

सामान्दृग्मिः becomes सामान्दृग्मिः. (XXIX. 12)

7. आग्नेडने पूर्वस्य

यत्र यत्र becomes यत्रयत्र. (XXIX. 43)

We have similar long *yakāras* in the *pada pāṭha* also.

(1) पदादी-यज्ञेन । यज्ञम् (XXXI.16)

(2) Combined with repha, र् र-सूच्य (III. 9)

(3) Combined with *hakāra*, (h).

गेहाय (XVI. 44)

(4) Combined with *yakara* (y).

घायारूपमिति घाय्या रूपम्

(XIX. 24; Pada-pāṭha XIX. 22)

(5) In the case of *avagraha*, not the former but the latter one (अवग्रहे परमाणादिः)

देवयजनमितिदेव यजनम्

(6) In the *āmredita*, both of them are *gurus* (पदादावग्रहे च)

यत्र यत्रेति यत्र यत्र (XXIX. 43)

Short Yakāra — The usual current way of writing य, y, is the *laghu* or short *yakāra*. The rest of the *yakāras* (not covered under the rules of *guru-yakāras*) are usually short *yakāras*. The illustrations of such y's are given here.

(i) यकार(occurring only in the middle of the term (पद मध्यगः केवलः) — देवयजनम् (IV.1)

Here य is short *yakāra*.

(ii) Combined with letters other than रेफ, r.

रेवान्यो० (III.29)

(iii) the य् which occurs after the fifth letter of a *varga* (पञ्चमाक्षरः पदादिः) :

रेवान्यो० (III.29)

- (iv) y (य) occurring in the middle of a quarter or pāda, but after an *upasarga* (prefix) is short —

व्वियत् (XXXIV.34); अनुयं० (XXXIII.80)

- (v) आग्नेह्न उत्तरस्य—the latter one in *āmreḍana* is short y—
षत्रयत्र (XXIX.43)

We have similarly short *yakāra* in the *pada-pāṭhas*. If y (य) occurs in the middle of the term and is not the *guru-yakāra*, then it is the short or *laghu yakāra*. For examples,

- (i) देवयजनमिति देव यजनम् । (IV.1)

y, य, occurring after *iti*, इति, in the *pada-pāṭha* is also *laghu* or short —

यज्ञपतिरिति यज्ञ पतिः (I.2)

In some of the old manuscripts, the *laghu yakāra* is designated by a dot placed at the bottom of य i.e. य—

देवयजनमिति देव यजनम् (IV.1)

Laghutara or Shorter Yakāra — In case we have, as a result of *sandhi* (euphony), a *yakāra* at the end of the term, like अय् – आय्, it is called *shorter* or *laghutara yakāra*; but this type of *yakāra* has now become obsolete.

Three modes of Vakāra

Just like y (य), we have three modes of v (व) also in the *samhitā-pāṭha* and the *pada-pāṭha* of the Yajurveda, (i) the long or *guru vakāra*, (ii) the short or *laghu vakāra*, and (iii) the shorter or *laghutara vakāra*.

Guru or Long Vakāra — The *vakāra*, which occurs in the beginning of term is *guru-vakāra* and it is expressed in writing by just doubling it, व्व—

वायवस्य becomes व्वायवस्य

(1.1).

Laghu or Short Vakāra — In writing, the *laghu vakāra*, is expressed in its unmodified form, i.e. व् means *laghu* or short

vakāra. Of all the v's, which is *laghu* or short, may be indicated thus:

- (i) One occurring in the middle of a term (पदमध्यगः) –
प्रजावतीः (I.1)
- (ii) Used in the sense of a second person (युष्मदादेशः)
देवो वः (I.1); या वाङ्कशा (VII.11)
- (iii) Vā as *nipāta*. For example वा as *nipāta* –
वातो वा (IX.7); न वाऽउ (XXIII.16)
- (iv) वा in the sense of alternative (or *vikalpa*)
मित्रावरुणनेत्रा वा मरुत्नेत्रा वा (IX.36)

Laghutara Vakāra – It occurs at the end of terms as a result of *sandhi*, as अक्-आक्

वायू + ऋतस्यते = वायवृत्तस्यते (XXVII.34) here व् of वृ is laghutara or shorter.

(See *Aṣṭādhyāyī*, व्योर्लघु प्रयत्नतरः शाकटायनस्यैव – VIII.3.18)

Here are given several illustrations of these long and short vakāras from the *pada-pāṭha* also –

Long — व्वायवः । व्विष्णोः । व्वः । व्वोम्
देववीतयऽइतिदेव । व्वीतये । (I.15)
व्वतपतऽइतिव्वत पते । (1.5)

Short — In the *pada-pāṭha*, both the *vakāras* (one occurring in the middle of the term and also the one following the term *iti*, इति) are *laghu* or short —

पदमध्यग — देवयजनमिति देव यजनम् (IV.1)

Following *iti* – व्विष्णोऽइति विष्णो (1.4)

व्वतपतऽइति व्वत पते (1.5)

Shorter—as Vakāra of अक् and आव्, arising out of a *sandhi*—

त्रिनव त्रयस्त्रिंशविति त्रिनव त्रयस्त्रिंशौ

(here व् in त्रिंशविति is shorter or *laghutara*) :

त्रिंशौ + इति — त्रिंशविति

(here व् has arisen as a result of *sandhi* औ + इ = आव्).

COMMENTATORS ON THE YAJURVEDA

Of the old commentators on the Mādhyandina Saṁhitā of the Yajurveda, the only two are such whose commentaries on the entire Yajurveda are available in Sanskrit, Uvaṭa and Mahīdhara. During our own days, a remarkable exposition of the Yajurveda was made available to us on quite different lines which gave us altogether a new vision in regards to the subject matter of the Vedas. This commentary has been by Mahārṣi Dayānanda Sarasvatī (1824-1883), completed in the Vikram era, Mārga Śrīṣa, Kṛṣṇa 1, Saturday Samvat 1939 (or 1882 A.D.) and printed in full on Vaiśākha, Śukla 11, Saturday, Samvat 1946 (1889 A.D., i.e. after the death of the author). This has been further commented upon by Brahmadutta Jijñāsu and Yudhiṣṭhira Mīmāṃsaka. On the basis of this commentary, several other Hindi commentaries and translations in Indian languages have been made available to public.

Three chapters of the Yajurveda have traditionally gained special popularity, Chapter XVI (Rudrādhyāya), Chapter XXXI (Puruṣa Sūkta) and Chapter XL (Īśāvāsyopaniṣad), and a large number of old and new commentaries are made available on these Chapters under various names. Chapter XXXII is also known as Tadeva Upaniṣad.

The Śatapatha Brāhmaṇa is not a regular commentary on the Yajurveda, and still it stands for all times the most important exponent of the school of the Yajurveda. This appears to be a joint work of two scholars, Yājñavalkya and Śāṇḍilya.

Perhaps, the oldest name of a commentator of the Mādhyandina Saṁhitā is Śaunaka (शौनक). Uvaṭa does not give his commentary on the Puruṣa Sūkta (Chapter XXXI). He is pleased to reproduce the commentary of Śaunaka on these twenty-two verses (from सहस्रशीर्ष० to श्रीश्च ते०). The colophony

at the end of verse 22 in Uvaṭa's commentary has the words "इति शौनवप्रणीत पुरुषसूक्तभाष्यं समाप्तम्". In several manuscripts, available at Vārāṇasī, Uvaṭa's commentary on Chapter XXXI is altogether missing.

In the commentary of the first verse of this Puruṣa Sūkta, we have the following words :

पुरुषसूक्तस्य नारायणकृषिः पुरुषो देवतानुष्टुप् छन्दः अन्त्यात्रिष्टुप्
मोक्षो विनियोगः ।

अस्य भाष्यं शौनका नाम कृषिरकरोत् ॥

प्रथमं विच्छेदः क्रियाकारकसम्बन्धः समाप्तः । प्रमेयार्थव्याख्येति

सर्वमेतन्नवाय मोक्षार्थं कथयामासेति ।

It is clear from this that Uvaṭa had seen the commentary of Śaunaka on the Puruṣa Sūkta (Śaunaka might have also commented on the other *adhyāyas* or Chapters of the Yajurveda). Nārāyaṇa is the traditional Ṛṣi of this *sūkta*. *Puruṣa is the devatā*; for the first twenty-one verses, the metre is Anuṣṭup, and for the last one is Triṣṭup. The *vinīyoga* is *mokṣa*, the final emancipation from the bondage of life and death. The subject matter of the entire Chapter is *adhyātma*, metaphysical or spiritual knowledge.

Śaunaka in his commentary starts with his *pada-viccheda*, i.e. he decompounds the words (this means that perhaps the *pada-pāṭha* of the Yajurveda was not available to him), and gives other grammatic clarifications. It is difficult to say whether Śaunaka was a Vedic seer or a scholar of Vaiṣṇavite age (he uses the term *Vāsudeva*), यथा इन्द्रादयो देवाः यज्ञेन ज्योतिष्टोमाख्येन यज्ञपुरुषं वासुदेवं विधिना अयजन्त (Verse 16). Śaunaka is very liberal in his interpretations. Even *yogins* are *devatā* to him, for he says :

यत्र पूर्वं साध्याः पथमे मुराः सन्नि विद्यन्ते देवाः तेजसा देदीप्यमानाः ।

एवं योगिनोऽपि दीपनाद् देवा यज्ञेन समाधिना नारायणाख्यं ज्ञानरूपम्

अयजन्त । यतः तानि समाधिरूपाणि धर्माणि प्रथमान्यासन् । ते तु

नाकं सनकादीनां स्थानं गच्छन्ति । ये तु योगिनो महिमानः

जन्मान्तरे निर्भूतगुणाः शुद्धाः ते नारायणाख्यं पुरुषमाविशन्ति ।

मुक्तिं गच्छन्तीत्यर्थः (Verse, 16)

Date of Śaunaka, however, remains undetermined.

Next to him, in certain respects is the name of some Hari Svāmī of Kali-Samvat 3740 (638 A.D.); his commentary in the form of a manuscript is available (in the Sarasvatī Bhaṇḍāra, Vārāṇasī) on the Haviryajña Chapter of the Śatapatha Brāhmaṇa (first Kāṇḍa). He was the grandson of certain Guha-Svāmī (गुहस्वामी) and son of Nāga Svāmī (नागस्वामी), his *gotra* was Parāśara (पराशर), and he was resident of Puṣkara. He is known to be a commentator of the Śatapatha Brāhmaṇa :

नागस्वामी सुतोऽवन्त्यां पाराशर्यो वसन् हरिः ।
 श्रुत्यर्षं दर्शयामास शक्तिः पौष्करोश्च कः ।
 श्रीमतोऽवन्तिनाथस्य विक्रमाकृत्य भूपतेः ।
 धर्माध्यक्षो हरिस्वामी व्याख्याच्छतपथी श्रुतिम् ॥

(Colophony at the end of the Seventh chapter on the first Kāṇḍa of the Śatapatha).

We are, however, not sure whether Hari Svāmī Commented on the Yajurveda.

Uvaṭa — Uvaṭa is one of the most notable commentators of the White Yajurveda; two readings of his commentary are available. In the Kāśī recension, we have Uvaṭa's own commentary on the Puruṣa Sūkta, whereas in the Mahārāṣṭra recension, Śaunaka's commentary on the Sūkta has been given instead. Uvaṭa opens his commentary with the following lines :

हृदयं दक्षिणं चाक्षिमण्डलं चापिरुह्य यः ।
 चेष्टते नमहं नोमि ऋग्यजुःसामविग्रहम् ॥ १ ॥
 आदित्याल्लब्धवान्यस्तु शाखाः पञ्चदशापराः ।
 तं याज्ञवल्क्यं वन्देऽहं मन्त्रभाष्य प्रसिद्धये ॥ २ ॥
 गुरुतस्तर्कतश्चैव तथा शातपथ श्रुतेः ।
 ऋषीन्वक्ष्यामि मन्त्राणां देवताशुचन्दसं च यत् ॥ ३ ॥
 ऋनो यनूयि सामानि तथार्यः पदवाक्ययोः
 श्रुतयश्चात्र याः प्रोक्ता योऽर्थवादश्च कर्मणः ॥ ४ ॥

There are hundred and one Adhvaryu Śākhās or the Yaju's recensions of which the Mādhyandina Śākhā is fifteen, handed down from the time of Āditya, Uvaṭa pays tribute to the great sage Yājñavalkya, author of the Śatapatha Brāhmaṇa, but he does not introduce himself. At the end of

the Fortieth Chapter, Uvaṭa however gives the following lines :

आनन्दपुरवास्तव्य वज्रनाम्नस्य सूनुना ।
उवटेन कृतं माष्यं पदवाक्यैः सुनिश्चितैः ॥ १ ॥
ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटोऽवसन् ।
मन्त्राणां कृतवान्माष्यं महीं भोजे प्रशासति ॥ २ ॥

This means that Uvaṭa was the son Vajraṭa, resident of Ānandapurā, and he wrote his commentary from a reliable text in Avanti during the reign of Rājā Bhoja. The Baroda Text of the Commentary gives the colophony with verbal alterations :

आनन्दपुरवास्तव्य वज्रनाम्नस्य सूनुना ।
मन्त्रमाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

The Poona manuscript gives the following lines at the close of chapter 10 —

ऋष्यादींश्च नमस्कृत्य अवन्त्यां उवटो वसन् ।
मन्त्रमाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

It is difficult to say whether these colophonics were composed by Uvaṭa, or later on by some one belonging to his school. Since Bhoja was the head of the State of Ujjayanī during the Vikrama era 1075-1117, we can rightly place Uvaṭa near about 1100 Vikramī or 1050 A.D.

Uvaṭa उवट, sometimes also spelt as U-aṭa (उ-अट) was a Nāgara, नागर, Brāhmaṇa; his father Vajraṭa was an *upādhyāya* or of teaching profession, since we have also a line inscribed at the close of Uvaṭa's commentary of the *Īśavāsyopaniṣad* (Ānandāśrama, Poona) —

इति श्रीमद् वज्रट महोपाध्यायात्मज सकलनिगमविच्चूडामणि
श्रीमदुवटमहार्च विरचिते... चत्वारिंशत्तमोऽध्यायः ॥ ४० ॥

In several published editions of Uvaṭa's commentary on the Yajurveda, we find merely Mahīdhara's commentary reproduced by oversight or negligence. Uvaṭa quotes

copiously from Yāska's Nirukta and Nighaṇṭu without naming the sources. He refers to the Bṛhaddevatā in his preface to the commentary. Most of his commentary is devoted to the *yajñas* and their details, but at places, he also subscribes to the school of metaphysical and spiritual interpretations.

There are several minor points in his commentary which have important historical value. His quotation from the Nirukta, Chapter XIII. 12 in his commentary on the verse Yv. XVIII.77 shows that the Chapter XIII constituted a part of the Nirukta in his times as a *pariśiṣṭa*. His quotation रेप इति पाप नाम (Yv.V.3), shows that the word *repa* is a synonym of *pāpa*, पाप, or sin, but the word does not occur in the Nighaṇṭu in this context :

अरेपती = अपापी (उवट); पापरहितौ (महीधर)।

Uvaṭa does not prefer to quote from the Sarvānukramanī, which was either not available to him, or which he did not value; he writes :

गुरुतस्तर्कतश्चैव तथा शातपथश्रुतेः ।
ऋषीन् वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ।

For assigning *ṛṣi*, *devatās* and metres, he relied on what he traditionally learned from his preceptor, or on reasoning, or on the authority of the Śatapatha Brāhmaṇa.

In the Fifth Chapter of the White Yajurveda, we have three *yajus* : उर्वश्यसि, आयुरसि, पुरुवाऽअसि (V.2) : In the beginning, Uvaṭa comments like this:

उर्वश्यसि उत्तरारण्याज्यविलापनीमुपस्पृशति ।
आयुरसि उत्तरारणिं निदधाति ।
पुरुवा असि इतिहासपक्षेण मन्त्रत्रयं व्याख्यातं
श्रुत्या । “उर्वशी वा अपराः पुरुवाः पतिरयं यत् तस्मिन्
मिथुनादजायत तदायुः” इति ।

Thus Uvaṭa gives the mythology of the birth of Āyu from the union of Urvaśī and Purūravā. Purūravā, the husband, is upper fire-stick, *uttarāraṇi*, and both of them couple and produce the child Āyu (Kātyāyana Śrautasūtra).

Mahīdhara — Mahīdhara makes Uvaṭa's commentary as his base, and in a scholarly way, he supplies a good deal of details. Mahīdhara was a great *ācārya*, versed in the traditional lore, a resident of Kāśī (Vārāṇasī); he is also the author of the Mantra-Mahodadhi (मन्त्रमहोदधि), a Tantra-text, and he commented on it also. Whilst Uvaṭa was basically a Vaiṣṇava, Mahīdhara appears to be belonging to the Tantra School.

Mahīdhara's commentary on the White Yajurveda is known as the Veda-Dīpa (वेददीप). Mahīdhara bases his commentary on the Uvaṭa's, but he supplies the commentary with the large number of quotations from the *śrauta sūtras* of Kātyāyana (Kāṭīya Śrautasūtra). For this purpose, he completely utilized the commentary of Sāyaṇa-Mādhava also on the Kāṇva Samhitā (काण्व संहिता) of the White Yajurveda. The opening lines of Mahīdhara's commentary, the Veda-Dīpa, are :

प्रणम्य तस्मिन् नृहरि गणेशं भाष्यं विलोक्यौवट-माधवीयम् ।
यजुर्मनूनां विलिखामि चार्यं परोपकाराय निजैक्षणाय ॥ १ ॥
दूरादसूयां निर्भूय कृपां कृत्वा ममोपरि ।
त्रिलोक्यो वेददीपोऽयं बुद्धिमद्भिद्विजोत्तमः ॥ २ ॥

Mahīdhara quotes verbatim from Mādhava's commentary (Sec XIII.45). Some of us think Mādhava, to whom Mahīdhara refers, is the same Veṅkaṭa Mādhava, whose commentary formed the basis of Sāyaṇa's commentary on the R̥gveda, but others hold the view that Mādhava referred to by Mahīdhara is Sāyaṇa-Mādhava, the commentator of the Kāṇva Samhitā of the Yajurveda.

Mahīdhara is the author of several works, e.g. Mantra Mahodadhi, his commentary on the Kātyāyana Śulbasūtra, etc. The author introduces himself in the Mantra-Mahodadhi as follows :

प्रणम्य तस्मिन् नृहरि महागणपति गुरुम् ।
तन्त्राण्यनेकान्यालोक्य वक्ष्ये मन्त्रमहोदधिम् ॥

The opening lines of the Veda-Dīpa and Mantra-Mahodadhi are very much the same and hence, it appears to be a fact that the author of both the texts is the same. In the

Mantra-Mahodadhi, we have :

अब्दे विक्रमतो जाते वाणवेद नृपोर्मिते ।
ज्येष्ठाम्यां शिवस्याग्रे पूर्णो मन्त्रमहोदधिः ॥ (१३२)

Commenting on these lines, Mahīdhara himself writes : पञ्चचत्वारिंशदुत्तरपोडशशततमे विक्रम नृपादगते तति; i.e. the treatise was finished on the Jyestha, Aṣṭamī (8th day) of the Vikram era 1645 (or 1588 A.D.). The commentary on the Yajurveda also must have been of 1588 ± 10 of the Christian Era. The oldest manuscript of the Veda-Dīpa available is probably of 1600 A.D.

Apart from being scholarly in unnecessary details, there is nothing remarkable in Mahīdhara's commentary; for his clarity and concepts he entirely depends on Uvaṭa.

Commentators on the Kāṇva Recension

Sāyaṇa (1315-1387 A.D.) wrote his commentary on the Kāṇva Saṁhitā (Chapter 1-20 only) under the patronage of King Bukka. Ananta, another commentator on the Kāṇva Saṁhitā is of the view that Sāyaṇa-Mādhava wrote commentary only on the first twenty chapters of the Saṁhitā :

व्याख्याता कण्वशाखीय संहिता पूर्वविशतिः ।
माधवाचार्यवर्च्येण सप्तकीकृत्य चोत्तरा ॥

In his Introduction to the commentary, Sāyaṇa enumerates 15 recensions of the White Yajurveda. Other commentaries on the Kāṇva Saṁhitā are :

Commentator	Name of Commentary	Probable age
1. Ānandabodha, son of Jātaveda Bhaṭṭopādhyāya	Kaṇva-Veda-Mantra-Bhāṣya-Saṁgraha	1200-1297 A.D.
2. Ananta (Ananta Bhaṭṭa), of Kāśī, Vāgeśa Bhaṭṭa, mother	Bhāvārtha-dīpikā (also Veda-Dīpa)	1650 A.D.

Commentator	Name of Commentary	Probable age
Bhāgīrathī; author of Kāṇva-Kāṇthābharāṇa Yājuṣa Prātiśākhya. Bhāṣikā Sūtra Bhāṣya etc.		
3. Kālanātha, patronised by Rājā Mahārāja Deva, of a Pañcanada city, named Ucca.	Yajurmañjarī based on Uvaṭa's commentary	1200 A.D.
4. Muṇari Miśra, son of Veda Miśra	Pāraskara-Mantra-Bhāṣya, based on Gṛhya Bhāṣya of his father.	1350 A.D.
5. Halāyudha, patronised by Raja Lakṣmana Sena Deva.	Brāhmaṇa Sarvasva	1200 A.D.

Yajurveda and Western Scholars

Among eminent Western Vedic Scholars, one of the most outstanding name is of Prof. Albert WEBER (1825-1901) who at the age of twenty presented a "Yajurveda Specimen cum Commentario" to the Breslau University. This thesis was accepted for the award of their Ph.D. degree by the University authorities in the same year 1845. After that preliminary study, Weber completed his edition of the "Vājasaneyi Saṁhitā (in the Mādhyandina – and Kāṇva Śākhā with the commentary of Mahīdhara)" – this job took him full seven years. Prof. Weber has been one in the line of German Vedic Savants, who during the second half of the Nineteenth Century published in Europe most of the *editions*.

1848, the Sāma Veda, edited by Theodor Benfey.

1849-74, the Ṛgveda, by F. Max Müller.

1856, the Atharvaveda by Rudolf Roth and his American colleague William D. Whitney and from 1852.

onwards the different versions of the Yajurveda.
 1852, the Vājasaneyi Samhitā by Albrecht Weber.
 1871-72, the Taittirīya Samhitā by Albrecht Weber.
 1881-86, the Maitrāyaṇīya Samhitā by Leopold Von Schroder.
 1900-10, the Kāṭha Samhitā by Leopold Von Schroder.

Prof. Weber did not content himself with the publication of the Vājasaneyi Samhitā (together with Mahīdhara's commentary), he continued his enormous work, editing in 1855, the Śatapatha Brāhmaṇa (with extracts from three commentaries), and in 1859, the relevant Śrauta-sūtra of Katyāyana (with extracts from two commentaries — of Karka and Yājñikadeva).

Griffith's Translation — The metric translation of the White Yajurveda by the Sanskrit scholar, Ralph T.H. Griffith was completed and prefaced by the author in May 1899 at Kotagiri, Nilgiris, and is perhaps the only good translation of a modern Western Scholar available to us today. He gives copious notes to his translation of the other three Vedas: the R̥k, the Sāman and the Atharva. He derives the word *yajuh* from the root *yaj*, √यज्, to sacrifice or worship, and *vid*, √विद् to know, and thus to him, this Veda is the knowledge of sacrifice or Sacrificial Texts and Formulas, *yajus* (यजुषि) as distinguished from the R̥gveda or knowledge of Recited Praises, the Sāmaveda or Knowledge of chanted Hymns and the Atharva Veda or the Brahma-veda, which is the knowledge of Prayer, Charm and Spells.

Griffith introduces the *Samhitā* thus — "The Samhitā of the White Yajurveda consists of forty Adhyāyas, or Books, containing, with frequent repetitions of the same text, about two thousand verses. A large portion of these are R̥cs (ऋक्) or Strophes borrowed — frequently with variations — from the R̥gveda, and sometimes from the Atharva; these of course are metrical. Nearly equal in quantity are the Yajuṣ texts (यजुषि) or sacrificial formulas — the most characteristic portion, from which the Veda derives its name, composed in *measured prose*. "which rises now and then", as Professor Weber observes, "to a rythmical swing and long passages, such as the

lists of victims, to be tied up, and dedicated at the Aśvamedha and the Puruṣamedha, which are necessarily in the simplest prose."

Griffith's translation, as he himself acknowledges in the preface, follows the edition of the White Yajurveda or Vājasaneyi-Samhitā, in the two recensions — the Mādhyandina and the Kaṇva—, with Mahīdhara's commentary, the Veda-dīpa, or Lamp of knowledge, written towards the close of the Sixteenth Century, published under the patronage of the Honourable Court of Directors of the East India Company in 1849, at Berlin by Dr. Albrecht Weber, at that time Doyen of the Sanskrit language at that university. This excellent edition consisting of three parts, the latter two of which contain the Śatapatha Brāhmaṇa, in the Mādhyandina recension with extracts from the commentaries of Sāyaṇa, Harisvāmin, and Dvivedaganga and the Śrautasūtras of Kātyāyana, with extracts from the commentaries of Karka and Yājñikadeva, has not been reprinted and is now practically unobtainable. In India, the text of the Mādhyandina recension with Mahīdhara's commentary has been issued in a cheap form at Calcutta by Pandit Jībananda Vidyasagara, B.A., Superintendent of the Free Sanskrit College, of which a second edition appeared in 1892; and a lithographed edition of the text with a Hindi translation of Mahīdhara's commentary was published in 1874, at Bessa in the North Western Provinces by Rājā Gīri Prasāda Varman of that place. A cheap edition of the text in unbound MS form, has been published at Bombay.

To this Griffith also adds that 'no separate translation of the whole Samhitā or collection of texts and Formulas has appeared in an European language.' It was Professor Weber's intention, as signified in his History of Indian Literature, to bring out a translation giving the ceremonial belonging to each verse, together with a full glossary, but 'this promise has not been fulfilled, owing to the pressure of other labours'. Weber had previously published a Latin translation, with annotations in the same language, of Book IX and X, in his Vājasaneyi-Samhitāe Specimen (Breslau, 1846); and more recently a German version of Book XVI, in Indische Studien II. pp. 14 ff. and of the list of men and women to be dedicated

at the Puruṣamedha in his treatise on Human Sacrifice among Indians of the Vedic Age, reprinted in his *Indische Streifen* I, pp. 76-84. Of Book XL as an Upaniṣad, there are several translations into English.

Griffith thus refers to the Śatapatha Brāhmaṇa : "Moreover, nearly the whole of the first Eighteen Books (*Adhyāyas*) has been incorporated — dissected and explained clause by clause—in the first nine Books of the Śatapatha Brāhmaṇa, and an admirable translation of this vast work by Professor Jullius Eggeling is now nearly completed in the Sacred Books of the East, four volumes (XII, XXVI, XLI, XLIII of that series) having already appeared, and the concluding volume (XLV) being in the Press." (Griffith in his Preface, 1899). Griffith has taken a good deal of help from Eggeling's annotations in the Śatapatha Brāhmaṇa.

Svāmī Dayānanda's commentary on the White Yajurveda was available (in Sanskrit and Hindi) during the period Griffith wrote his translation to this Text, but he took no notice of this work, which since then has become more popular in India than Mahīdhara's or Uvāṭa's Commentary on the Yajurveda.

Dayānanda's Commentary on the Yajurveda

After the lapse of a thousand of years, a new era started in Indian scholarship, when Svāmī Dayānanda Sarasvatī (1824-1883) wrote his epoch-making treatise, the *Ṛgvedādi-bhāṣya-bhūmikā* (ऋग्वेदादिभाष्यभूमिका) and started commenting on the verses of the *Ṛgveda* and the *Yajūmṣi* of the Śukla Yajurveda. The commentary on the Yajurveda commenced on Thursday, the thirteenth of the Śukla Pakṣa of Pauṣa in Saṃvat 1934 of the Vikrama Era, i.e. 1877 A.D., and was completed on Saturday, the first of the Kṛṣṇa Pakṣa, of Mārga Śirṣa in Saṃvat 1939 of the Vikram Era, i.e. 1882 A.D. in a period of about five years. Unfortunately for us, Svāmī Dayānanda died in 1883, before he could complete his commentary on the *Ṛgveda*. As he himself has indicated, he commented on the Yajurveda with a full support from the old treatises like the Śatapatha Brāhmaṇa of Yājñavalkya and the Nirukta of Yāska. He starts his commentary with his own two

verses.

यो जीवेषु दधाति सर्वसुकृतज्ञानं गुणीरीश्वर-
स्तं नत्वा क्रियते परोपकृतये सद्यः सुबोधाय च
ऋग्वेदस्य विधाय वै गुणगुणज्ञानप्रदातुर्वरं
भाष्यं काम्यमथो क्रियामययजुर्वेदस्य भाष्यं मया ॥
चतुस्त्यङ्कैरङ्कैरवनि सहिते चिक्रम सरे (१९३४)
शुभे पीषे मासे सितदलधर्वश्वोन्मित तिषौ ।
गुरोर्वरे प्रातः प्रतिपदमतीष्टं सुविदुषा
प्रमाणनिबद्धं शतपथनिरुक्तादिभरति ॥

The Nirukta has about 137 references of the *kandikās* of the Yajurveda, most of which appear also in the R̥gveda with or without verbal alterations; this leaves only a few references of the Yajurveda which have nothing in common with the R̥gveda.

Dayānanda's commentary is based on certain fundamental assumptions, recognized by our oldest traditions. The word *veda* is derived from the root *vid*, meaning to exist, to know, to get and to ponder over (विद् ज्ञाने, विद् विचारणे, विद् सत्तायां, विद्स्तु लभे). The word Vēda stands for the Supreme knowledge, the divine knowledge, eternal and unchanging. It exists concomitant with our Lord, the creator. In the form of divine words, it was given to a group of the earliest men in man's natural language which could be communicated and heard in terms of *alphabet* (analytic phonetic vowels and consonants) for which our Lord provided to each human individual vocal organ and two ears, the hearing aids. These organs are divine (non-man-made, *apauruṣeya*, अपौरुषेय), the alphabet is equally divine. The alphabet manifests itself in terms of sound waves; —the audible sounds, articulate and inarticulate, evolved in a divine way as a part of the creation. The sounds, when grouped, sifted and harmonized, gave rise to music and metres in the most natural form. In the Vedic language, the entire process of evolution of cosmos, inclusive of the creation of suns, planets and satellites, vegetation, and animal species is regarded as the *cosmic yajña*, or the cosmic sacrifice, planned and executed by the Cosmic Man (Sahasra-Śiṛṣa Puruṣa, Yv. XXXI). In this *yajña* or sacrifice, Nature's all bounties, the *devas*, take part. We have a verse in the R̥gveda :

Who can say, of what sort was the form; of what measures it was; what were the causal factors, *nidāna*; and what

were the substantial materials (*ājyam*); how big was its circumference (*paridhi*); and what were the metres and groups of syllables (*chandas* and *pra-u-ga*), and what were the divine compositions (*uktha*)?

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।

छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ (Rv. X. 130.3)

The first man appeared on this earth some four millions of years ago (4,000,000), say at the beginning of the present *caturyugī*, (*satya-yuga* + *trētā* + *dvāpara* + 5082 years of *kali*) i.e. 1,728,000 + 1,296,000 + 864,000 + 5082 = 3,893,082 years ago. (The earliest human skeleton which Prof. Leaky has discovered on Tanzania-Kenya borders is of 2 million years of age). (The four *yugas* of these dimensions are conceptual, non-Vedic and without astronomical basis).

There were three types of persons which came to our earth in the earliest batch; the (i) underdeveloped and undeveloped, (ii) instinctively evolved to receive the divine revelation, to follow the language, and to transmit the knowledge to future generations, and (iii) a batch of a few selected and choicest Ṛsis, through whom the knowledge was revealed. According to Indian tradition, they were four in number, who have been given the names : Agni, Vāyu, Āditya and Angiras. They became a *via media* of knowledge which came to be known as the Ṛk, the Yajuh, the Sāman, and the Atharva respectively. This is the traditional concept of the divine revelation of the Vedas, supported by several texts, from the Vedas, the Brāhmaṇas and the Manusmṛiti.*

Tradition also vaguely says that Brahmā was the person

*1. तस्माद्यज्ञात् सर्वहुतऋचः सामानि जज्ञिरे ।

छन्दाश्चेति जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

—Yv. XXXI.7

2. यस्माद् ऋचो अघातक्षन् यजुर्यस्मादघाकषन् ।

सामानि यस्य सोमान्ययर्वागिरसो मुखं । स्कम्भं तं बृहि कतमः स्विदेव सः ॥

—Av. X.7.20

3. स्वयम्भूर्यायातप्यतोऽर्यान् व्यदधाच्छाश्वतीभ्यः

सामाभ्यः ।

—Yv. XL.8

—4. अग्नेर्हव्यवेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ।

—Ś.Br. XI.5.8.3

5. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञसिद्धयर्थमुत्प्रेष्यतुः सामसततणम् ॥

—Manu. I.23

who received the entire revealed knowledge from the four primary Ṛṣis, and he later on passed it on to the successive generations. The entire literature was oral in the beginning; later on it was systematized, edited, and finally it assumed the form of the four *saṁhitās* which now consist of the R̥gveda with 10482 verses, the Yajurveda of 1975 *kaṇḍikās*, the Sāma-veda of 1873 verses and the Atharvaveda of 5977 verses with a total of 20,307 verses. A large number of verses from the R̥gveda have passed on to the other *saṁhitās* also.

To Dayānanda, as to the other Ṛṣis, the Veda constitutes the supreme, self-authoritative, infallible knowledge, with everything in it as true and in consistency with divine creation, the universe, the cosmos in which we live in, a cosmos rich in macro and micro-parameters both. Just as this cosmos or divine creation is the primary and ultimate source of all branches of knowledge — the sciences, the philosophies, the art and the aesthetics, exactly in the same sense, the Vedas are the primary source of all true knowledge. This has been the theme of Dayānanda's new way of thinking about the Vedas. His entire efforts of life were devoted towards this end, and in a way, once more in the line of our oldest traditions he brought the Vedas into light from oblivion. A *śāstra* should be in consistency with *sr̥ṣṭi* and *śruti* both. Multiplicity of interpretations exist in *sr̥ṣṭi* (creation) and *śruti* (Divine Word) both. A flower, though one, has in itself the sciences of physics, chemistry, biology, aesthetics and philosophy. Similarly a divine word in the Vedic Saṁhitās is capable of being interpreted *differently* in different *contexts*. A word in its restricted usage is called *rūḍhi*, रुढि; the same word in its original form has multiplicity of connotations, and then it is called *yaugika*, यौगिक. The words of the *śruti* have the maximum plasticity; in the course of time, the same words in a *śāstra*, or a discipline of particular science, become rigid and restricted. The nearer you are in your interpretation of a Vedic term to the *yaugika* meaning (the natural causal meaning), nearer you are indeed to the divine interpretation. A departure or drift from *yaugika* towards the *rūḍhi* indicates your drift from the Vedic connotation. Multiplicity of interpretation of a technical term in science (a particular *śāstra*) is highly objectionable. Contrary to it would be the

case of a word in *śruti*. The words of *śruti* are capable of wide and most general connotations; one ought to go to the root meaning of a word in *śruti*. Yāska has been the greatest exponent of this concept. He is the pioneer figure of the school of etymologists, whose fundamental doctrine is that all words are derived from original roots (Nir. I.12). Śākaṭāyana holds that nouns are derived from verbs. Numerous etymologists also hold the same view. Of course, Gārgya and a few others are not so emphatic for all names or nouns — in their opinion, some of the nouns are conventional, and hence underivable. Some of the words, according to some authorities including Yāska, are onomatopoeic, that is, they are derived on the basis of some sounds; they are formed by the mere imitation of sounds of nature; we have the names for crow and partridge, the words like *kitava* (gambler) Nir. V.22, *dundubhi* (drums) Nir. IX.12, *Ciscā kṛṇoti* (it makes a *ciscā* sound, Nir. IX.14), *Kṛka* in *kṛkavāku* (a cock, Nir. XII.13) are such Vedic words. But, according to Yāska, onomatoposia does not play any important part in the *formation* of a language. Yāska, for the major part, is an exponent of the root-theory. Dayānanda, in his interpretations, has further extended the scope of this theory. The older commentators, in a restricted sense, also favoured the root-theory, and whenever they found themselves in awkward situations, they took to the root-meanings.

The Veda is not a historical document; it is a book of "divine knowledge", and hence, according to Dayānanda, no human history is to be sought in the Veda. The Vedic terms are in no case the *proper nouns* in the grammatical sense. In the Vedic literature, there is no reference to any particular Ṛṣi, a mythological deity or demon, the name of a country, or the name of a river or of a mountain. Dayānanda has been more particular in this respect than any of our mediaeval interpreters. While permitting the multiplicity of interpretation in the case of the Vedic verses, he gives caution on some points:

(1) The Vedas, being of divine origin, propound the pure and simple monotheism. God has numerous attributes, numerous functions to perform and numerous aspects of our relations to Him, and hence He has numerous meaningful names, though He is one and only one. He is the Supreme

deity. Nature's bounties, the sun, the wind, the fire, the clouds, the lightning, are all in his supreme subordination. Though active and energetic, they themselves are not *living*, not *cetana* (चेतन) ; they are devoid of enlightenment and devoid of bliss. They have only induced activity in them.

(2) No interpretation of the Veda should be in contradiction to what we observe in Nature, the divine creation. And hence, no conflict can occur between what we learn through science or philosophy and what we find in the *śruti*. As one progresses in the pursuit of knowledge, he learns more and more; from concrete, his knowledge becomes more abstract and more precise. There is no end to this pursuit. The more one learns, the more he loves God; the more one loves God, purer he becomes as if he imbibes divinity in himself. There is no conflict between science and religion either. Man's religion is natural and divine. It is the antithesis of knowledge (the nescience, the *avidyā* or the *superstition*) that brings religion to disrepute, disrespect and blasphemy.

(3) The creation is divine, the Veda is divine and similarly, the concepts of morality or high values in human life, are divine; they did not come to us through a process of evolution. The different *śāstras*, or law-books, the books of morals, have classified them differently but the moral concept is universal. The interpretation of any Vedic text that goes against *morality* is not to be accepted. The Vedic religion is a way of life that depends on high values of life, a religion compatible with morality—individual and social. The Vedic concept of God is also an ethical concept and so are the Vedic prayers and the Vedic praises.

(4) To Dayānanda, the Veda is a supreme source of getting inspiration of life in diverse fields. To him, the life is a purposeful reality; it is meant to be lived in fullness; neither the world is a dream, a myth, or an *idea*; it has the reality of existence. The Vedic philosophy is a philosophy of *dynamic realism*. For that sake, we live and shall continue to live through the cycles of births and rebirths. The Vedas do not discriminate between the *ephemeral* world and the *transcendental* one. Through this world-complex and our bondage in the body-complex, one seeks to attain the final emancipation. The Veda refers to the harmonizing of what appears to

be ephemeral and what is transcendental, the *sambhūti* and the *asambhūti*, the *vidyā* and the *avidyā*,—the *parā* (पर) and the *aparā* of the Upaniṣads also. The Veda thus inspires us for physics and metaphysics both, for the material sciences and the spiritual sciences, for piety and polity.

(5) The supreme effort to evolve one's personal life, and leave behind himself or herself, a better evolved society is known as *yajña* in the Vedic terminology. *Yajña* is an act *par excellence*, the dedication of the highest type, the most benevolent selfless act. Our Supreme Lord, the resplendent Indra, the Śatakratu, the accomplisher of cent per cent selfless benevolent acts, is the Cosmic Yajamāna. Our fire-rituals are symbolic dramatic performances of that *yajña* in miniature to avoid the environmental pollutions and for demonstrating the divine glory. Dayānanda has thus elaborated his concept of the *yajña* :

The *yajña* is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, *homa* etc. for the purification of air, rain, water, herbs etc. for increase of happiness—I regard *yajñas* as excellent undertakings.

To Dayānanda, all good actions are *yajñas*. To take a raw material from the earth, and to transfer it to a useful machine or a synthetic product of utility (from an iron ore, a sewing machine, or from petroleum products synthesizing a plastic material for everyday use) is also a *yajña* in Dayānanda's terminology.

Special features of Dayānanda's Commentary.— Dayānanda's commentary on the Śukla Yajurveda Saṁhitā is available in four volumes, and consists of (i) the *saṁhitā pāṭha* of the verse; (ii) the *pada-pāṭha*, (iii) the *padārtha*, which are Dayānanda's notes on the terms or *padas* occurring in the text, (iv) the *anvaya*, or the prose order, and lastly (v) the *bhāvārtha*, or a short note in the words of the commentator, indicating his reaction on commenting the verse.

In the *padārtha* or the short notes, Dayānanda occasionally gives all the plausible meanings of a particular term;

often he gives the details of etymology, very close to the etymology of Yāska in his Nirukta; here he copiously quotes from the Nighaṇṭu also. In his etymological derivations, sometimes he refers to the Śatapatha Brāhmaṇa also; on a very few occasions, he refers to the Grammar of Pāṇini. After the *anvaya*, he sometimes indicates the rhetoric or *alaṅkāra* also, mostly the *vācaka-luṭtopamā*, where the metaphor (or simile) - indicating particle is also implicit (not indicated).

Prior to the giving of the text of the Mantra, Dayānanda also indicates (i) the *prafika* or the initial words, the *ṛṣi* of the Mantra, the *devatā* of the Mantra, the metre, and finally, the *svara* (as suggested by Piṅgala in his book on prosody). The *svara* follows the metre, for example all Gāyatrī metres (24 syllables) are in *ṣadja*; all Uṣṇik (28) in *ṛṣabha*; all Anuṣṭup (32) in *gāndhāra*; all Bṛhatī (36) in *madhyama*; all Pañkti (40) in *pañcama*; all Triṣṭubh (44) in *dhaivata* and all Jagatī (48) in *niṣāda*.

The first *kaṇḍikā* of Chapter I of the Yajurveda has five mantras in it. From इषे to भाग, the *kaṇḍika* has 38 syllables,

इषे त्वोर्जे त्वा वायव स्य देवो वः सविता प्रार्पयतु
श्रेष्ठतमाय कर्मण आप्यायध्वमध्व्या इन्द्राय भागम्

—38 syllables

and hence Dayānanda calls this part of the verse as having Svarāt-Bṛhatī metre. The rest part of the *kaṇḍikā*, i.e. from प्रजावती to पशून्वाहि, he calls ब्राह्म्युष्णिक्, Brāhmyuṣṇik metre — 42 (14 × 3) syllables. Dayānanda does not rigidly follow Sarvānukramanikā (सर्वानुक्रमसूत्रम्) for these details. A glaring instance is in the following Mantra :

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः

हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽइत्येषः ॥ (XXXII.3)

Of this Adhyāya, the first two mantras (1, 2) are in the Anuṣṭup metre (32 syllables each), but regarding this mantra, the Anukramaṇī says.

एतस्मादाद्ये द्वे अनुष्टुप्मी न तस्य द्विपदा गायत्री हिरण्यगर्भश्चतस्रो

मा मा हिंसीदयस्मान्न द्वे एताः ।

(Anukramaṇī, para 16)

In this Mantra, we have a reference to the three other Mantras, of which the initial words are : —

हिरण्यगर्भः (XXV. 10-13), मा मा हिंसीत् (XII.102) and यस्मान्नजातः (VIII.36-37)

(in fact 7 mantras, to be recited after completing the Mantra). Dayānanda considers all the *prafikas* also as the part of the *kaṇḍikā* or verse, and since in all, the *kaṇḍikā* has 39 syllables, he assigns the term *Nicṛt Paṅkti* to this metre. Of course, in his *anvaya*, he accepts that these seven may be regarded as *anuvāka*. His prose order to his Mantra is :

हे मनुष्या! यस्य महद्यशो नामास्ति यो हिरण्यगर्भ इत्येषो, यस्य मा मा हिंसीदित्येषा यस्मान्न जात इत्येष उपासनीयोस्ति, तस्य प्रतिमा नास्ति । यद्वा पक्षान्तरम् — हिरण्यगर्भ इत्येष (२५.१०-१३) उक्तोऽनुवाको मा मा हिंसीदित्येषा (१२.१०२) ऋग्, यस्मान्नजात इत्येष (८.३६-३७) उक्तोऽनुवाकश्च । यस्य भगवतो नाम महद्यशोऽस्ति, तस्य प्रतिमा नास्ति ।

However for the verse (XXXIV.58) ब्रह्मणस्पते त्वमस्य यन्ता० etc., which has 43 syllables up to विदये सुवीराः, he regards the metre as *Nicṛt-Triṣṭup*; he does not count the *prafikas* य इमा विश्वा० (XVII.17), विश्वकर्मा० (XI.26), यो नः पिता० (XVII.27) and अन्नपतेऽन्नस्य नो देहि० (XI.83), for naming the metre.

At the close of each chapter, Dayānanda, in a few lines, gives the gist of the chapter. For example, at the close of Chapter XXXIV, he gives the following gist:

अस्मिन्नध्याये मनसो लक्षणं, शिक्षा, विद्येच्छा, विद्वत् संगः,
कन्या-प्रबोधो, विद्वत्लक्षणं, रक्षायाचनं, बलैश्वर्येच्छा,
तोमौषधि-लक्षणं, शुभेच्छा, परमेश्वर-सूर्य-वर्णनं, स्वरक्षा,
प्रातरुत्थानं, पुरुषार्थेनर्द्धि-सिद्धि प्रापणमीश्वरस्य जगन्निर्माणं,
महाराजवर्णनमश्विगुणकथनमायुर्वर्द्धनं, विद्वत्प्राणलक्षणमीश्वरकृत्यं
चोक्तमतोऽस्याध्यायार्थस्य पूर्वाध्यायोक्तार्थेन सह संगतिर्वेद्या ।

Thus he gives a vivid list of topics of general importance in life which have been explicitly or implicitly dealt with in the sacred texts of this chapter. He always tries to establish a continuity between the preceding chapter and the following,

when he repeats his favourite words : पूर्वप्यायोक्तायेन सह तद्गतिर्विद्या.

Dayānanda has given the details of his concept of the Vedas, and the scope of the Vedic texts in his epoch-making treatise, the *R̥gvedādibhāṣyabhūmikā*, which is much more comprehensive than any of the introductions appended by other scholiasts of the Vedas, including Sāyaṇa (of course Veṅkaṭa Mādhava in his work on the *R̥gveda* has given more details regarding the external features, such as the *devatās*, *ṛsis*, *chandas*, and *svaras*).

Dayānanda has completely set aside the traditional lines followed by Katyāyana in his *Śrauta Sūtras*, so far as the *vinīyoga* of the *mantras* in the *yajñas* was concerned. This has been an event of great courage and initiative. The text has to be studied independent of the conventional *vinīyogas*. The Vedas were given to men millennia earlier than they could be used in the *karmakāṇḍa* of the mediaeval period. By *vinīyoga*, we mean the use of the text on a particular occasion during a ritual. In a way, these *vinīyogas* have been imposed upon the texts by persons who elaborated these ceremonies. They have, of course, shown great ingenuity in their efforts in this field. But these *vinīyogas* have taken us very much away from their original connotations. It goes to the credit of Dayānanda, that he has taken out the texts from the clutches of the traditional ecclesiasts and made them available to all of us in their pristine glory.

We shall give only one example to elaborate Dayānanda's view point. The Yajurveda starts with two simple phrases: इषे त्वा and ऊर्जे त्वा, which mean "(O Lord we invoke) you for food, and you for energy". According to Mahīdhara and others, the twig of a plant like *palāśa* is to be cut with the repetitions of the words इषे त्वा and it has to be made straight and cleansed with rain water by repeating the words ऊर्जे त्वा. A good deal of arguments are given in the commentary to justify the *vinīyoga*—पर्णशाखां छिनत्ति शामीलीं—पलाशशाखा शमीशाखा वात्र विकल्पिता । तच्छेदने इषेत्योर्जोर्जो द्वौ मंत्रौ विकल्पितौ । . . . ऊर्जे त्वा । शाखैव देवता । हं शाखे । त्वा त्वा संनमयामि ऋजू करोमि ।

Dayānanda and Devatās. Dayānanda has assigned non-traditional *devatās* to the *mantras* also on various occasions. *Devatā* indicates the *subject-matter* of the text. In terms of the

Nirukta, *devatās* or deities are whom the panegyrics are primarily addressed (तद् यानि नामानि प्राधान्यं स्तुतीनां देवतानां तद् दैवतमित्याचक्षते Nir.—VII.1). A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from him, he wishes to obtain his object. The stanzas, to which reference is made, are of three kinds; (i) indirectly addressed, (ii) directly addressed and (iii) self-involutions. (Nir. VII.1)

For the cases, where *devatās* are not assigned, Yāska says : Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice is offered. Now else-where than the sacrifice, they belong to Prajāpati according to the ritualists, and to *Narāśansa* according to the etymologists (Nir. VII.4).

Dayānanda goes several steps ahead of Yāska. To him, stanzas or *mantras* are not merely panegyrics — they are suggestive of knowledge, necessary for men; they are to inspire us in all spheres of our activities. Life has to be lived in all its parameters. It has to be lived for the sake of an individual and for the sake of society also. Dayānanda is an etymologist *par excellence* and as such, in his commentary, he sees much more than what a traditionalist could see. We are told that for his personal use, he drew a type of suggestive concise list, indicating the *devatās* of the stanzas of the Yajurveda and the R̥gveda.

As regards the extensive field covered in the Vedic Mantras, we shall, as an illustration take Chapter XXXVII of the Yajurveda. The *devatās* assigned to 21 stanzas by him are as follows :

Verse	Devatā	Theme	
1.	Savitā	मनुष्यैः किं कर्तव्यम्	Duties of men
2.	Savitā	योगाम्यास	Practice of Yoga
3.	Dyāvā- Pṛthivī	यज्ञ	Yajña or sacrifice
4.	Yajña	विदुषी स्त्री	Learned woman
5.	Yajña	अध्यापक	A teacher
6.	Yajña	मनुष्याः किं कुर्युः	Duties of men

Verse	Devatā	Theme	
7.	Īśvaraḥ	स्त्रीपुरुषाः कीदृशाः स्युः	Men and Women
8.	Yajña	मनुष्या विदुषा सह कथं वर्तेरन्	Man's attitude towards learned people
9.	Vidvān	के मनुष्याः सुखिनः	Who are happy?
10.	Vidvānsaḥ	के महदराज्यं प्राप्नुवन्ति	Who secure large empires?
11.	Savitā	सज्जनाः कीदृशाः	What sort of men of virtue are.
12.	Prthvī	मनुष्यैः किं कर्तव्यम्	Duties of men.
13.	Vidvān	- do -	- do -
14.	Īśvara	ईश्वरोपासना	God's worship
15.	Agni	- do -	- do -
16-21.	Īśvara	- do -	- do -

(Yajurveda, XXXVII)

Whilst Dayānanda in his Veda-Bhāṣya, or the commentary on the Yajurveda has given translation and his interpretation, he is liberal enough in accepting that the stanzas can be interpreted on other lines also. The Upaniṣads and the Vedānta Sūtras represent the *adhyātma* aspect (spiritual) of the philosophy of the Veda. The Brāhmaṇa literature, the Purvamīmāṃsā, and the Gṛhya Sūtras are the liturgical and ecclesiastical, that is, the *yājñika* exposition of the Veda. He approves both these aspects, but since, no commentary is available which represents the mundane aspects, necessary for the growth of an individual and society, he himself undertook this stupendous task.* Indra, as the Supreme Sovereign of the creation, possesses certain attributes and as the head of the creation, has certain functions to perform and certain responsibilities to bear; exactly the same responsibilities and functions on a miniature scale are of a head of a State, Chairman of a Society, the elder member of a family, hence the

*एतैर्वेदमन्त्रैः कर्मकाण्डविनियोजितैर्यत्राग्निहोत्राद्यश्वमेधान्ते

यद् यत् कर्तव्यं तत्तदत्र (= वेदभाष्ये) विस्तरेण न वर्णयिष्यते ।

कुतः? कर्मकाण्डानुष्ठानस्यैतरेय-शतपथ-ब्राह्मण-पूर्वमीमांसा श्रौतसूत्रादिव

यथार्थं विनियोजितत्वात् ।

—R̥gvedādibhāṣyabhūmikā.

word *Indra* stands for all such elders.

Dayānanda's commentary on the Yajurveda is available in Hindi also. Dayānanda himself got the Hindi translation done, and this translation was published along with the Sanskrit commentary from the Vedic Yantrālaya, established at Allahabad and later on transferred to Ajmer. These translations have been reprinted from other sources also. Brahma Datta Jijñāsu, and his disciple, Yudhiṣṭhira Mīmāṃsaka, elaborately worked on Dayānanda's commentary, stressing further on the grammatical details and recorrecting and editing Dayānanda's text. The monumental work remains still incomplete. Dayānanda and his institution, the Arya Samaj, have done a lot in the popularization of the Vedic studies in spite of the opposition from the orthodoxy.

Dayānanda's viewpoint is gaining ground; it has given freshness to the Vedic studies, and the old Karmakāṇḍa, for which the Yajur texts were used by traditional ritualists is almost extinct now.

LITURGICAL CONTENTS OF THE YAJURVEDA

My personal contention is that none of the four Vedas (including the *ṛcs*, ऋचः, and *yajūm̐si* or *yajus*) has come down to us for the performance of rituals and ceremonies. They constitute the earliest divine knowledge dawned on the earliest man for the entire mankind for its needs and for the purposefulness of human species. Later on, as human community marched along the periods of history, the already existing Vedic verses and formulas got currency as usage in rituals and ceremonies. This in our literature is known as *vinīyoga* (विनियोग). These *vinīyogas* are of two kinds, the *appropriate* which have the *rūpa-samṛddhi*, (रूपसमृद्धि) or appropriateness in them. The *rūpa-samṛddha vinīyogas* are those in which the lines or words of the *mantra* or verse have some direct reference to the function for which the verse is being recited, spoken or repeated. Often, this indication is very minor, usually only verbal, and insufficient. Contrary to it, we have another class of wholly inappropriate *vinīyogas*, where the words of the spoken verse have no reference to the function which is to be performed. In the degraded period of our ecclesiastical decadence, we indulged in the offensive *vinīyogas* also. So long as in our community, we would continue to have ceremonies and rites, the *vinīyogas* would exist, and new *vinīyogas* would be introduced for new rituals, and this is why that even today we are innovating new Vedic *vinīyogas* for our new social ceremonials.

Starting from the period of the Aitareya Brāhmaṇa, the Satapatha Brāhmaṇa, the Taittirīya Saṁhitā, down to the period of the Śrauta Sūtras, the Vedic culture has passed through a variety of strata, and under these traditions, in the mediaeval period, Uvaṭa and Mahīdhara wrote their commentaries, and Yājñavalkya and Śāṇḍilya introduced their tradi-

tions of expounding the sense of the Vedic verses in the earliest Vedic age.

According to the traditions followed by Uvaṭa and Mahīdhara, the verses and *yajus* of the Yajurveda, from Chapter to Chapter, had the *viniyogas*, connected with the great ceremonies as outlined below.

Adhyāya I and II — दर्शपौर्णमास मन्त्राः, verses and formulas for performing the New and Full Moon Sacrifices—milking cows, vow, rice-cake, altar, sacred grass, kindling fire, sacrificial sticks, Viṣṇu-strides.

Adhyāya III — अग्न्याधानोपस्थानश्चातुर्मास्य मन्त्राः ।
Formulas for the Agnihotra, morning and evening, with burnt oblations of milk, a daily duty which is obligatory on the householder during (with some exceptions) the whole of his life, and for the four-monthly sacrifice at the beginning of the three seasons (Spring, Rains and Autumn).

Adhyāya IV — अग्निष्टोमे सत्त्विग्यजमानस्य शालाप्रवेशमारभ्य क्रीतसोमस्य शालाप्रवेशपर्यन्ता मन्त्राः ।
The *yajamāna* and the *ṛtvik* (priest) enter together the premises of the *yajña*, praise Agni, and negotiate for the purchase of Soma—the verses and formulas for this type of ceremony. (The beginning of the Soma sacrifice, which continues up to Adhyāya VIII).

Adhyāya V — सौमिकवेदिप्रधाने आतिथ्यमारभ्य यूपनिर्माण-पर्यन्ता मन्त्राः ।
Verses in connection with the Soma fire-altar, selection of the place, shed etc., starting from the reception of guests, to the building of *yūpas* (the sacrificial posts).

Adhyāya VI — अग्निषोमीये यूप-संस्कारादि सोमाभिव्यवपर्यन्ता मन्त्राः ।
The sacrificial stake, which may be of any length from 5 cubits to 17 or even more, is then brought to the enclosure,—formulas for its erection; and also the formulas for the morning Soma-pressing.

Adhyāya VII — उषांशु ग्रहादि सवनद्वयगता दक्षिणादानान्ता मन्त्राः ।

Formulas for the *graha-grahaṇa* or drawing cups or libations of Soma juice. He first presses and draws the *upāṁśu graha* or draught, so named from the *upāṁśu-savana*, or low-voiced press-stone used for the purpose. Similar formulas for numerous other *grahas* — Maitrā-varuṇa, Aśvins, Śukra, Āgrayana, Ukthya, Dhruva, Viprud-Homa, Ṛtu *grahas*. After the morning-pressing, formulas start for the midday-pressing and various cups drawn. Then we have formulas for giving gifts of cows and gold to priests (guerdon or *dakṣiṇā*).

Adhyāya VIII — तृतीय सवनगता आदित्यगृहादि मन्त्राः ।

After midday Soma-pressing, begins the *third* Soma-pressing (i.e. of the evening). Various cups are drawn for this ceremony, like the *Aditya-graha*, *Sāvitra-graha*, *Pātnivata-graha*, *Hari-yojana* cup. A mention of nine offerings called *Samiṣṭa yajūmṣi*, the final sacrificial texts and oblations, sixteen-hymned libations to Indra (षोडशी), formulas for the *dvādaśāha* (twelve-day ceremonial); *Gavāmayana* for the *Garga-trirātra*, a festival of three days, with a gift of food and cows. Expiatory formulas.

Adhyāya IX — वाजपेय-राजसूय यज्ञमन्त्राः ।

Verses dealing with the *Rājasūya Yajña* (inauguration of consecration of a king) and the *Vājapeya Yajña* (draught of strength or cup of victory). These *yajñas* or sacrifices are the necessary modes of Soma-Sacrifice. (For the *Vājapeya*, see *Sacred Books of the East*, XLI, pp. 1-10; Hillebrant, *Ritual Literature*, pp. 141-143; Weber, *Über den Vājapeya* (*Sitzungsberichte der Preussischen Akademie der Wissenschaften*, pp. 765-813).

Adhyāya X — अभिषेक जलादानादि राजसूयगत चरक-तीव्रामणी मन्त्राः ।

The *Rājasūya* ceremony is continued with formulas for the collection and mixing of waters from different streams and sources for the *abhiṣeka*, aspersion or consecration of a king. For details of the *Rājasūya* sacrifice, see Weber, *Über den Rājasūya*; Hillebrandt,

Ritual Literature, pp. 143-147.

Adhyāya XI — उखा-सम्पूरणादि मन्त्राः ।

In fact, Adhyāyas XI to XVIII contain formulas for the construction of altar or hearths (उखा) for the various sacrificial fires, and first and chiefly for building up with about 10,000 bricks, all laid with special consecrating texts, the *uttaravedi* or High Altar which represents the universe and is identified with Agni itself. The ceremony called Agni-cayana requires a year for its complete performance and is of corresponding importance (see Sacred Books of the East, XLIII, Introduction — Eggeling). The High Altar is constructed in the shape of an outspread bird, *vyasta-puccha suparna*, probably an eagle or falcon.

In Chapter XI, you would find a reference to spade (*abhri*, अभ्रि) used for digging up earth and clay for the construction of the altar (verse 8), verses addressing the animals, like horse, ass, he-goat, (12-16, 18), reference to a hollow-anthill (*valmika*, वल्मीक, 17), lump of clay, representing Agni-Purīṣya, अग्नि पुरीष्य (16), putting of the horse's fore-foot on the lump of clay (19-21), drawing of a line with the spade round the lump of clay (25-28), spreading a black antelope's skin (*Kṛṣṇājina*, कृष्णाजिनम्), putting on this a lotus-leaf (पुष्कर पर्ण, 28), representing the sky (28-30), pouring water into the hole from which the lump of clay was taken (38), fanning air into the hole (वात-अपसेपण, 39), taking up of the edges of corners of the antelope-skin and the lotus-leaf tying them together, and wrapping them round the lump of clay (40-41), addressing the ass (43, 44) and goat (45), holding the clay-lump over the animal (46-47) and other details of mixing clay with hot water, goat-hair, gravel, iron-filing or rust, and small stones (पर्णकषाय, पक्व उदक, 50, अजलोम, शर्करा, अयोरस, अश्मचूर्ण, 54), using the lump of clay for making the Fire-pan (उखा, 56-59); fumigating the pan with the smoke of seven lumps of horse-dung (सप्तभिः अश्वशकृद्भिः उखां धूपयति, 60); digging of a square hole (अभ्या वग्रे चतुरस्रं खनति, 61), depositing silently on the hole the bricks called All-lights, विश्वज्योतिः, and heating the fire-pan with fire from the Dakṣiṇāgni, or Southward hearth, (61), trimming the fire

(62), removing the ashes (63), pouring goat's milk into the fire-pan (65), placing of the kindling sticks on the fire (70-83). Most of the details of these *viniyogas* are taken from Kātyāyana Śrauta Sūtras, XVI.2.7-28; XVI.3.2-30; XVI.4.3-23; 30-42.

Adhyāya XII — उखाघारणादि मन्त्राः ।

Formulas relating chiefly to the treatment of Ukhya-Agni of the Fire-pan, and the preparation of the Āhavanīya Fire Altar.

The sacrificer binds on his neck a circular piece of gold with twenty-one knobs sewed up in the black-antelope's skin, and strung above his navel on a hempen string of three strands (यजमानः कण्ठे रुक्मं प्रतिमुञ्चते परिमण्डलमेकविंशतिपिण्डं कुष्माण्जिनं निष्कृतं लोमसु शुक्लं कुण्डोषु शणसूत्रे त्रिवृत्त्यो-
नमुपरिनामि बहिष्पिण्डं दृशानो रुक्म इति Kātyāyana, XVI. 5.1)

The gold plate symbolizes the sun, i.e. the Agni, and the knobs represent the twelve months, five seasons, the three worlds and the sun (1). With two small round mats of Muñja grass, the Yajamāna takes hold of the Fire-pan, and sets it down on a seat or stool of *udumbara* wood (परिमण्डलाभ्यामिण्डुवाभ्यामुखां परिगृह्णाति, Kātyāyana XVI. 5.3). The two mats symbolize Heaven and Earth, the Fire-pan is Agni or the Sun, and the seat (आसन्दी) is the ground (2). He takes round his neck the main cord of the suspensory sling in which the Fire-pan is to be carried about (शिक्यं पाशम् षड् उद्यामा रज्जवः, शिक्यं पाशं यजमानः कण्ठे बध्नाति (3) — Kātyāyana, XVI.5.6). He raises up the sling and addresses Ukhya Agni (4). He makes four strides representing the course of Viṣṇu as the Sun (5). He holds the Ukhya Agni towards the east (6). He brings the Fire-pan lower and lower four times (7). Holding the fire-pan above the navel, he addresses Agni (11). He unties the cord of the suspensory sling, and the string of the gold disc (12); holds Agni up to the south-east (13); then lowers him (14); stands by Ukhya Agni (15); worships with Vātsapra rite (वात्सप्रेण) (18); formulas for Vahnivāhanam rite of Driving Hither and Thither of Agni (19). The sacrificer stations a car northward of Ukhya Agni turned towards the east and lays a kindling

stick (30); lifts up Ukhya Agni together with the seat (31); yokes two oxen and goes eastward (32). When the axle creaks; he mutters a text (33). At his dwelling he takes down Ukhya Agni on a spot that has been raised and sprinkled; lays a kindling stick on the fire (34). He takes the ashes from the Fire-pan in a basket or tray made of the leaves of Palāśa (*Butea Frondosa*) or other sacred tree and throws them into water (38). With his little finger he takes some ashes from the water and throws part of them back (38). Having returned from the pond, he throws into the Fire-pan some of the ashes taken from water and stands by the fire, and recites the *mantras* (42). He stands up after a burnt offering of butter and replaces the same fire stick on the Ukhya Agni (44).

Now we have the formulas for the construction of the Gārhapatya Agni (the domestic fire-place), for which he sweeps the ground with a Palāśa branch, and throws away the grass and rubbish (45). On this selected spot, he scatters saline earth (ऊषवत् तिक्ता), and sand over it (46). He surrounds the altar-site with twenty-one small enclosing stones forming a range or rank (परिश्रिद्धिः परिश्रयति पूर्ववद् एकविंशत्या चितः स्येति (46). He lays four bricks in the middle of the circle (47-50); he further lays down several types of bricks (51-54). He brings the mould from the place of the pit and throws it on the Gārhapatya hearth that he is building (56). He throws the Ukhya Agni, that is the fire in the pan on the Gārhapatya hearth (57). He fills the Fire-pan with sand; looses it from the suspensory sling and sets it down at a distance of a cubit (अरलि मात्र) north of the fire (61). Formula's for averting Nirrti, the goddess of Destruction. He lays down black bricks (कृष्ण इष्टका) dedicated to Nirrti, that have been baked with rice husks, in some natural hollow in the ground or a barren place (पाकेन कृष्णवर्णा तुषैरेव पक्वाः) (62). He throws down on the further side of the bricks the suspensory sling, the cord of the gold plate, the two reed-mats and the wooden seat (शिक्यं रुक्मपाशं इष्टवे आतन्दीं च नैर्ऋतीष्टकातः पश्चात् क्षिपति (65). Standing behind the right or southern hip of Agni or the Fire-altar, the Adhvaryu addresses the plough, to which oxen are being yoked (67). On the side of the altar, near the enclosing, he ploughs four furrows (चतस्र सीताः कुर्याति), south, west, north and east (69). Then he looses and addresses the oxen (73); he places a bunch of *kuśa* (कुश) grass in

the middle of the Altar site and offers an oblation with five takings of butter (74). Having poured fifteen jars of water on the Altar site, he sows the seed of various plants and herbs reciting five triplets (75-96). With the wooden sword, he takes from outside the fire-altar four bricks each made of a lump of clay, and lays them on the body of the altar site (103-112). He touches the sand that has been spread on the body of the altar (113). Finally, the verses are addressed to the Fires as they are led forward, preceded by a horse, preferably white, representing Agni or the Sun (if horse is not available, then a bullock) (115-117). These are all the *viniyogas* or the prescribed details which are to be performed, whilst reciting the verses of this Adhyāya XII. For these *viniyogas*, see Kātyāyana Sūtras (XVI.5.3; 6; 7; 11-20; 31; 32; XVI.6.15-21; 26-30; XVI.7.1-8; 14; XVII.1, 11-12; 17-19; 31; 23; XVII.2. 4; 6; 11; 12; 20-21; XVII.3.3; 8; 11; 13; 15; 16; 20; 21).

Adhyāya XIII — चित्युपधाने पुष्करपर्णाद्युपधान मंत्राः ।

Formulas for the laying down of the Lotus-leaf which represents sky; the solemn setting of various bricks, the burial of the tortoise, the disposal of the victim's heads and other ceremonies connected with the construction of the Āhavanīya Fire altar. The names of the bricks are Svaya-mātrṇā (a naturally perforated or porous brick) (16); Dviya-juṣ brick, so named after Indra and Agni (22); Retah-sic (Seed-pouring) brick (24); Ṛtavyā (seasonal bricks dedicated to months Madhu and Mādhava) (25); Āśādhā brick, the Invincible one (26). He then lays the anointed tortoise (representing the sun or Prajāpati) on a bed of Avakā plants (27-30). On the north side of the porous brick, he places a pestle and mortar (उलूखल-मुसल) of udumbara wood (33); the Fire-pan is placed on the mortar, and he pounds the prepared clay and throws it on the ground before the Fire-pan which is then set upon it (34); then he offers oblations on the Fire-pan (36); throws a splinter of gold, the symbol of purity and immortality, into the mouth of each animal-head (पञ्चपशूनां मुखे एकैकं हिरण्यशकलं सिपति 38). He thrusts a splinter of gold into each victim's left nostril, left ear, and right ear (39, 40); puts horses head on the north-east side; ox's head on the south-east side; ram's head on north-west side, and the head of

he-goat on the south-western side (42-45); offers an oblation on the human head (46); then he removes all these heads one by one (47-51). He worships the half-finished Fire-altar (52). He mounts on the altar and lays down five sets of various bricks (53-58). These *viniyogas* have been prescribed by the Kātyāyana Sūtras, and Uvaṭa and Mahīdhara have included them in their commentary on the Yajurveda (See Kātyāyana XVII.3.27-29; XVII.4.1; 3; 6; 7; 12; 13; 15; 18; 20; 22-28; XVII.5.2-14; 17-19; XVII.6.1-5.)

Adhyāya XIV — द्वितीयादिचित्रयोपधान मंत्राः ।

Laying of the Second Layer of bricks, the first layer representing this terrestrial world; five Āśvinī bricks; two Ṛtavyās; five Vaiśvadevī bricks; the Prāṇabhṛts (Breath supporting) bricks; Apasyās or watery bricks (1-8); nineteen Vayasyā bricks (the vital-vigour bricks (9). Now he sets the Third Layer of the Altar (11); lays down five Diśyās (पञ्चदिश्याः), or regional bricks above the Vaiśvadevī bricks of the second layer (13); then a Viśvajyotiṣ brick i.e. All-light brick (14); two Ṛtavyā (bricks seasonal bricks) called Nabhas and Nabhasya (15); two more of the seasonal bricks, Iṣa and Ūrja (food and fuel, or sap and vigour) (16); then the Prāṇabhṛts, Breath-supporting bricks (17); then Chandasyās or Metre-bricks (18); then twelve bricks, addressed as the metres of the deified objects (19); next twelve bricks after the deities enumerated (20); then the bricks called Vālakhilyas, representing the vital breathings, seven in front and seven behind (21). Now begins the Fourth Layer, setting eighteen bricks representing Stomas or Hymns of Praise (23); Sṛta-bricks (सृतम्) or Deliverers (24); two Ṛtavyās representing the season of the months sahas and sahasya (27); Sṛṣṭi-bricks or pertaining to creation (28); then nine bricks, pertaining to seven vital airs of the head and two below (29); and so on, corresponding to odd numbers 1, 3, 5, 7, 9, 11 to 33 (28-31). The basis of this *viniyoga* is the Kātyāyana Sūtras (XVII. 8.17; 20; 22; 24-26; XVII.9.3; 4; 6; 8; 10-13; 15; XVII.10.7; 9; 10; 12; 14; 16; 18; 19; also the Śatapatha Brāhmaṇa, (VIII. 2.1.1 to VIII.4.3.19).

Adhyāya XV — पञ्चमचित्र मंत्राः । Setting of the Fifth Layer with

bricks called Asapatnās (असपत्नाः) or Free from Enemies. He also lays Viraj bricks (so called after a metre of this name) (4-19). He lays Chandasyāḥ (छन्दस्याः) bricks (Metre-bricks) — first, bricks corresponding to Gāyatrī metre (20), then to Triṣṭup metre (23); then to Jagatī metre (26); to Anuṣṭup metre (29); to Bṛhatī metre (32); to Uṣṇik metre (32); to Kakup metre (38); to Paṅkti metre (41); to Pādapaṅkti metre (44); to Aticchandas or Hyper-metre (47); and to Dvipada metre (48). Now he lays down the *punaściti* (Piling up again, पुनश्चिति), a second layer of eight bricks at the top of the Gārhapatya or Householder's hearth (49-54). Now he lays R̥tavyās or seasonal bricks, ऋतव्याः (57); Viśvajyotiṣ or All-light brick (58); the Lokampr̥ṇā, लोकमृणा, bricks or room-filling or complementary bricks (59); now he scatters the base soil over the layer and sets the brick Vikarṇī, विकर्णी, and the porous brick Svayamātr̥ṇā (62, 63). Now he stands by the Altar and consecrates it by scattering over it a thousand bits of gold (हिरण्य शकल), two hundred at the recitation of each formula (65).
(See Kātyāyana XVII. 11.1-10; XVII.12. 1-27).

Adhyāya XVI — शतरुद्रिय होम मन्त्राः ।

Śata-rudriya, a Litany accompanying 425 oblations, addressed to the Hundred forms or powers of Rudra, representing life and nature in their more terrible phases. Agni, the Fire-altar, on completion, has become Rudra and this ceremony is performed to avert his wrath and secure his favour. This chapter is also known as *Rudrādhyāyī*. The Taittirīya recension of it is regarded as an Unpaniṣat also (Prof. A. Weber's translation).

Adhyāya XVII — चित्पारोहणादि मन्त्राः ।

Propitiatory and preparatory ceremonies with Agni and the Fire-altar. See Kātyāyana XVIII.2.1; 9; 10; 11; XVIII.3.5; 7; 8; 12; 13; 14; 18; 19; 21; XVIII.4.2; 6; 8; 9; 23-26)

Adhyāya XVIII — वसोर्धारा । Ceremonies *Vasordhārā* or the Stream or Shower of Riches, a part of consecration service for Agni or King on the completion of the Fire-altar which is identified with him. The sacrificer offers an uninterrupted series of 401 oblations of clarified butter poured from a large ladle of *udumbara* wood, while the Adhvaryu recites the

formulas which are to give for the sacrificer all the temporal and spiritual blessings therein indicated [all the grains (12), all the metals (13), all the abstract aspirations (8), agricultural and floral things (9), and so on]. Enumeration of odd numbers (24) and even numbers (25), cattle (26, 27). Only a few references from: Kātyāyana Sūtras. See XVIII. 6.16-17; 22.

Adhyāya XIX— सौत्रामणी ।

Sautrāmaṇī, a sacrifice originally instituted to expiate and counteract the evil effects of excessive indulgence in Soma drinking (See X. 31). The ceremony is prescribed as a means of obtaining general eminence; for a dethroned king to procure his restoration; for a Kṣatriya to secure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly in the offering to the Aśvins, Sarasvatī and Indra, of *surā* (सुरा) a spirituous liquor concocted of *śaṣpa* (शष) (husked rice or young grass), *tokman* (green barley) and *lājā* (parched grain) (विरूढा वीहयः यवास्तोक्माः मृष्ट वीहयो लाजाः), ground up with Soma roots to serve as yeast and the liquor of the two *odanas* (ओदनौ) or two types of rice, and *śyāmāka*, or millet boiled in water, the mixture being called *māsara* (मासर). (For details of the yeast fermentation, see Kātyāyana, XIX.1.22-28 and Mahīdhara on XIX.1). The prototype of the sacrifice is the cure of Indra by Sarasvatī and the Aśvins, when he was suffering from overindulgence in his favourite beverage. The name is derived from Sutrāman (सु-त्रामन्), the good deliverer or protector, Indra.

Adhyāya XX— सेकासन्धादिहोत्रान्ता मन्त्राः ।

The Sautrāmaṇī is continued. An *āsandi* or Sacrificer's seat or stool, representing a throne, is placed between the two altars, two of the legs being on the southern and two on the northern ground. A black antelope's skin is spread over it on which the sacrificer sits and recites the formulas. (Āprī or Propitiatory Hymns from verse 37-44) (See Kātyāyana-Sūtras XIX.4.8; 9, 14; 19; 20; 21; XIX.5.8-10; 13-20. XIX.6.13; 18-21)

Adhyāya XXI — याज्यादि प्रेषणान्ता मन्त्राः ।

The formulas of the Sautrāmaṇī are continued from the

previous Books or Adhyāyas.

Adhyāya XXII — अश्वमेधः ।

The *Aśvamedha* or Horse - sacrifice, a very ancient and most important ceremony which only a King can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the Kingdom by the fulfilment of the wishes expressed in verse 22 of this *adhyāya*.

The Adhvaryu ties a necklace or a chain of gold round the neck of the sacrificer (1); he girds, and addresses the horse (3); he sprinkles the horse in standing water; he threatens any man who kills the horse, and so prevents the sacrifice (5). The horse is led back to the sacrificial fire, and the oblations offered to several deities (6). The Adhvaryu and the sacrificer whisper a formula in the horse's ear (19), and oblations offered to fire (20). The Adhvaryu whispers to the Brahman priest the blessings which the King hopes the sacrifice will secure in his kingdom (our *National Anthem*, as if), (22). Homage to various gods (23); names of months (31); count of numbers from one to hundred-and-one (34). (See *Kātyāyana Sūtras*, XX. 1.9; 28; 37; XX.2.3-4; XX.3.3; XX.2.18; 2; XX.3.4; XX.4.3-5; 9-10; 11; 31).

Adhyāya XXIII — अश्वमेधः ।

The *Aśvamedha* ceremonies subsequent to the return of the Horse from his wanderings are continued. The sacrificer offers two Mahiman or Grandeur libations, so called from the name of the golden vessels in which they are presented (1). He yokes the horse to a golden chariot (5). Three other horses are harnessed to the same chariot (6). When the horse has been brought back from the water, the Chief Queen and two other royal consorts anoint him with clarified butter; the Chief Queen anoints the fore-quarters and the other consorts the barrel and hindquarters (8). Now intervenes a *Brahmodyam*, a discussion in questions and answers on cosmogonical and mystical doctrines (9-12). A horse, a hornless goat, a wild ox, a ram etc. are bound to the sacrificial stakes (13). The Horse is slaughtered with the verse (15), (which has no sanction of slaughtering; it is merely a verse,

paying highest tribute to the heroic Horse). In verse 19-20, we have the revolting obscene words in regards to the Chief Queen and the Horse (Mahīdhara and Kātyāyana XX.6.13-14). The three queens with 101 needles, gold, silver and copper mark out lines on the body of the Horse for dissection (32); (Kātyāyana XX.6.21). The Yajus do not sanction these heinous performances. The Brahmodyam, finishes at the verse 62, which began from the verse 9. (See Kātyāyana, XX. 1.27; 28; 37; XX.2.3-4; 18; 20; XX.3.3; 4; XX.4. 3-5; 9-11; 31)

Adhyāya XXIV — आश्वमेधिक पशूनां देवता सम्बन्धाभिधायिनो मन्त्राः ।

Exact enumeration of the animals that are to be tied to the sacrificial stakes (यूप) and in the intermediate spaces with the name of deities and deified entities to which they are severally dedicated. The principal stake, the eleventh and the midmost of the twenty-one, called the *agniṣṭha* (अग्निष्ठ), because it stands nearest the sacrificial fire, is mentioned first. About fifteen victims are bound to each of these stakes, all domestic animals, the total number being 327. In the spaces between the stakes 282 wild animals, from elephant and rhinoceros to bee and fly are temporarily confined, to be freed when the ceremony is concluded, bringing the total number of sacrificial animals up to 609. "There is perhaps some exaggeration in the number and some almost impossible animals are mentioned, but it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all possible splendour." (Griffith)

Adhyāya XXV — अश्वान्नेभ्यो देवता होमः ।

The Horse-sacrifice is continued. In the first nine verses, (which constitute a Brāhmaṇa, or Exegetical Treatise, as distinct from the texts and formulas) oblation is made of the roasted flesh (अपित्तं मांसम् — Mahīdhara), the various parts of the victim being assigned with the utterance of *Svāhā* to a host of deities (1-9); then follow the four texts of the Inviting and Offering Verses of the Sacrifice of the Horse and other victims to Prajāpati (प्राजापत्यपशूनामश्वदीना याज्यानुवाक्याः) (10-13). Then follow the ten verses, Inviting and Offering Verses, of oblations of marrow or omentum and rice-cakes to the All-

Gods (वैश्वदेवपशुवपा पुरोडाश पशूनां दश ऋचः — Mahīdhara) (14-23). Then follows the Aśvastuti or Eulogy of the Horse in twenty-two verses (24-45) (See Kātyāyana Sūtras, XX.8.5-6, 18; 7; 12 — only casual references to this treatise in Mahīdhara's commentary).

Adhyāya XXVI — खिलानि ।

This Chapter contains sacrificial texts and formulas connected with the Lunar Sacrifices; oblations to the Manes (Pitṛ), the Agni-hotra, the seasonal sacrifices, the Vājapeya, the Rājasūya, the Sautrāmanī, the Aśvamedha etc. which have formed the subjects of earlier Adhyāyas.

Adhyāya XXVII — पञ्चचितिकाग्निमन्त्राः, concerning the *pañca-citika* altar.

The subject matter of Adhyāya XXVI continues. The first nine verses are to be used at an animal sacrifice between the 9th and 10th of the normal Gāyatrī kindling-verses recited while the sacrificial fire is being lighted or when additional fuel is applied to it. From the verse 11 to 22, we have the famous Āprī hymns, twelve in number. The formulas to be employed in the Agni-Cayana ceremony at the time when the sacrificer touches as much as he can of the surface of newly constructed Fire-altar (45). Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the Altar. *Samvatsara* and the rest are the names given to the years of the five-year cycle intended, with the aid of an intercalary month, to adjust the difference between the lunar and the solar year.

Adhyāya XXVIII — सौत्रामण्यां पशुप्रयाजानुयाजप्रैषमन्त्राः ।

Supplementary to Adhyāyas XIX–XXI, which treat of the Sautrāmanī ceremony. Verses 1-11 are again Āprī or the Propitiatory Hymn; devoted to Samidh, Barhi, Tanūnapāta, Devīḥ-dvārah, Uśāsā-naktā, Daivyā hotārā, Tisro devīḥ, Tvaṣṭṛ, Vanaspati, Svāhākṛta etc. (Agni under various names and titles).

Adhyāya XXIX — अश्वमेघः ।

Aśvamedha again as a supplement to Adhyāyas XXII-

XXV, Āpī or Propitiatory Hymn (1-11); Sacrificial Horse is identified with the sun (12-25). Again Āpī hymn (28-36); eulogy of war-weapons (38-56). See Rv. VI.75 and VI.47.26-31 also.

Adhyāya XXX — पुरुषमेघः ।

Puruṣamedhaḥ—Human Sacrifice—an old established custom among almost all nations of antiquity (Griffith). The ceremony was to be performed by a Brāhmaṇa or a Rājanya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Horse Sacrifice might have failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim, being actually or symbolically sacrificed instead of the horse, and man and women of various tribes, figures, complexions, character and professions being attached to the sacrificial stakes in place of the tame and wild animals enumerated in Adhyāya XXIV. The nominal victims were afterwards released uninjured. The ceremony was merely symbolical or emblematical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man.

The entire chapter enumerates professions visualized in a well-developed society.

Adhyāya XXXI — पुरुषसूक्तम् ।

The Puruṣa Sukta, the Cosmic Man — the Person, the Embodied spirit or Man personified and regarded as the soul and the original source of the universe. This Adhyāya in essential features occurs in the Rk and the Atharva Samhitās too (Rv. X.90; Av. XIX.6). For Sādhyas (9), see Yv. XXIV. 27; XXIX.11, XXX.15

Adhyāya XXXII — सवधिः ।

Text and formulas to be used during the performance of the Sarvamedha or the Universal Success and Prosperity Sacrifice; a ten day ceremony that ranks higher and is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and retire to wilderness for the rest of his life. This Adhyāya is also sometimes known as the Tadeva Upaniṣad (तदेव

उपनिषद्) so named after the first two words.

Adhyāya XXXIII — सर्वमेवे पुरोरुच — A continuation of the universal sacrifice from the previous Adhyāya. Most of the verses have been repeated from the Ṛgveda.

Adhyāya XXXIV — शिवसङ्कल्प मन्त्राः — The first six verses of this Adhyāya constitute the *Śiva-Saṁkalpa Upaniṣat* (the Right-intentioned) from the refrain or the concluding words of all the verses. The rest of the Adhyāya is a miscellaneous compilation of texts, to be used in the performance of the General Sacrifice.

Adhyāya XXXV — पितृमेव — Sacrifice to the Fathers or Ancestral Manes. Contains formulas used in the cremation ceremony.

Adhyāya XXXVI — प्रवर्ग्याग्निकाश्वमेधोपनिषत् — Prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment of the Pravargya ceremony which is a preparatory rite of the Soma Sacrifice.

Adhyāya XXXVII — महावीर-सम्भरण प्रोक्षणादि मन्त्राः — Formulas to be used at the actual performance of the Pravargya ceremony when the necessary animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts have been recited by priests.

Mahāvira and Gharma are two Chief Cauldrons.

Adhyāya XXXVIII — महावीर निरूपणे घर्मधुन्दोहनम्—Pravargya formulas are mentioned.

Adhyāya XXXIX — प्रवर्गे घर्मभेदे प्रायश्चित्तम्—Expiatory formulas intended to remedy (निष्कृति) and atone (प्रायश्चित्ति) for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk.

Adhyāya XL — ईशावास्योपनिषत्—The well known Upaniṣat, called *Īśāvāsyā* or *Īśa* from its initial words (ईशावास्योपनिषद् or ईशोपनिषत्).

CONCEPT OF YAJÑA IN THE YAJURVEDA

The words *yajña* and *yajuh* are derived from the same root *yaj*, √यज्, and hence it would be worthwhile to discuss the concept of *yajña* in the light of the Yajurveda. Traditionally, as we have in the Dhātupāṭha (I.728), (1), the word *yaj* (यज्) has three connotations: (i) *Devapūjā*, i.e. reverential adoration and worship of *deva*, an enlightened being, a deity or God; *saṅgatikaraṇa*, i.e. conjunction or establishing a link between two or many; and *dāna*, the act of giving, donation, or liberality¹.

Devapūjā or reverential adoration itself has a very wide significance, depending on what we understand by the term *deva*, for we have again in the Dhātupāṭha, elucidating this term “दिवु क्रीडा-विजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्तिगतिषु”². The *devas* may be organic or inorganic, living or non-living, *cetana* or *jada*; a reverential attitude towards a living being is different from the attitude towards a non-living object. Both of them are to be invoked and evoked. Invocation of a personal deity is different from the invocation of a personified deity or from the invocation of deified natural forces. Again, the *devas* may be human and non-human both. The word “*pūjā*” means adoration or invocation or appropriate homage, which in the limiting case of a non-sentient being means proper utilization or *samyak-vyavahāra*, (सम्यक् व्यवहार). In its wide spectrum, the *devapūjā* in case of the Lord Supreme would be different from the *pūjā* of a preceptor, a learned, a saintly person, a great teacher or one elder in a family; it would be again different in the case of the non-sentient *devas* like the sun, the wind, fire, clouds, water, air and similar other environmental forces or deities of Nature.

1. देवपूजा संगतिकरण दानेषु । (Dhātupāṭha I.728).

2. Dhātupāṭha IV.1.

Dayānanda has very aptly taken a wider view of the term *yajña* for these reasons :

Based on the derived or root meanings, the word *yajña* would have a three-fold interpretation : (i) Adoration of such learned and dedicated persons as are dedicated to intellectual pursuits in all fields of knowledge, and this would include not only verbal reverence to them but also providing them facilities to work and normal comforts of every day life. This is *devapūjā*. (ii) Proper understanding of the laws of affinity, and its opposite, the disunion, of synthesis and analysis, of integration and disintegration, as we study in pure or fundamental sciences, and then the utilization of this knowledge in the applied sciences, inclusive of technology and industry; and for these purposes setting up of organizations for healthy discussions and team-work. This is *saṅgati-karaṇa*. (iii) Communicating, imparting and sharing of knowledge with others, and similar acts of benevolence, liberality and gifts, financial or otherwise. This is *dāna karaṇam*.¹

The Veda takes *yajña* in its widest connotations. A *yajña* is verily the *śreṣṭhatama karma*, the noblest and supreme action or performance in the Vedic sense, as is indicated in the opening *kaṇḍikā* of the Yajurveda.² Yāska's Nirukta refers to a phrase *yajurbhir-yajanti*, which means that one should perform *yajña*, repeating the texts of the Vedas, called *yajūmṣi* (यजूमि), whilst one can enlighten himself with the verses of Rk and sing the glory of God through the verses known as *Sāman*.³ The range and scope of *yajña* is indicated by the Yajurveda by including the terms “श्रेष्ठतमाय कर्मणे” in the opening verse of the Saṁhitā, and by speaking “कुर्वन्नवेह कर्मणि”

1. घात्वर्थाद् यज्ञार्थस्त्रिविधो भवति । (i) विद्या-ज्ञान-धर्मानुष्ठान-वृद्धानां देवानां विदुषामेहिक-पारलौकिक-सुखसम्पादनाय सत्करणम् । (ii) सम्यक् पदार्थगुणसंमेल-विरोधज्ञान संगत्या शिल्पविद्या-प्रत्यक्षीकरणं नित्यं विद्वत् समागमानुष्ठानं (च) । (iii) विद्या-सुख-धर्मादिशुभगुणानां नित्यदानकरणम् — Dayānanda in Yajuḥ commentary, I.2. (यजुर्वेद-भाष्ये) ।
2. देवो वः सविता प्रार्थयतु श्रेष्ठतमाय कर्मणे (Yv. I.1)
यज्ञो वै श्रेष्ठतमं कर्म (Śatapatha Brāhmaṇa)
3. वृषभोरोरवीति — Rv. IV. 58.31. रोरवणमस्य सवनक्रमेण ऋग्भिर्वयुभिः सामभियदिनमृग्भिः शंसन्ति यजुर्भिर्वजन्ति सामभिः स्तुवन्ति: Yāska, Nir. XIII.7.

in the last chapter of the same Book (XL.2), which has come to be known as the *Īśāvāsyopaniṣad* also.

Whilst in the earliest period of human history, the term *yajña* was taken in the widest sense, later on, in our period that extended up to the worst period of decadence, it got confined to liturgical fire rituals known as the *dravya yajña*¹. Even then, the wideness of the definitions clearly indicates that all supreme acts, done with an idea of rendering service to the society with dedication and selflessly come under the purview of *yajña*.

We have in the Kātyāyana Śrauta Sūtra : “*dravyam devatā tyāgaḥ*” (I.2.2), as the definition of the term *yajña*; the *yajña* is that performance which brings a coherence between *dravya* (द्रव्य, material substance offered as an oblation), the deity or *devatā*, and *tyāga* (त्याग, offering). The *devatā* is to be invoked, and material substance *dravya* has to be offered (त्याग). The process which involves these three : the deity, the oblation-material, and the action of giving away or offering, is known as *yajña*. Giving away of any material becomes a supreme act when something has been given to a worthy recipient, without the acceptance of any reward, not even public approbation, i.e. with the renouncement of the fruit that accrues from the action. The doctrine of this concept has been adequately expressed in the last Chapter of the Yajurveda : तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्त्विद् धनम् (XL.1), and कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्ययेतोऽस्ति न कर्म लिप्यते नरे (XL.2).

In general, we find in the performance of *dravya-yajñas*, the oblations are offered to fire or *agni*, but there is a sanction of such *yajña-karmas*, where the oblations are offered to objects other than fire; for example, at the close of the Soma-sacrifice, we have got *avabhṛta homa* (अवभृत होम), where oblations are offered to water (अप्सु जुहोति, Kātyā. Śrauta, X.8.26); there is a reference to the offering of clarified butter on the spot of land where the cow puts the seventh step, when she is led to the Soma-seller (सप्तमे पदे जुहोति — Taitt. Saṁ. VI.1.8).

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1. For several types of *yajña*, like *dravya-yajña* (द्रव्ययज्ञ), *tapo-yajña* (तपोयज्ञ), *yoga-yajña* (योग यज्ञ), *svādhyāya-yajña* (स्वाध्याय यज्ञ), and *jñāna-yajña* (ज्ञानयज्ञ), see Bhagvat-gītā IV. 29-33.

Offering does not in such cases mean consignment to the flames of fire. It is mere an *utsarjana* or giving-away process in a technical ritual sense.

Srauta and Smārta Yajñas—Of the two categories, known as the *śrauta* and the *smārta*, such *yajñas* are technically called *śrauta yajñas* (श्रौतयज्ञ) as they derive their sanction or support from a certain text of the Śruti (which means the revealed Vedic Samhitās, as well as the Brāhmaṇa treatises written to elaborate, expound and to supplement the sense of the Samhitās). Being the supplementary books of the Samhitās, the Brāhmaṇa treatises came also to be known as, the Śruti. The Taittirīya Samhitā and the Śatapatha Brāhmaṇa in the rigid sense are not the Śrutis.

The *smārta yajñas* are those which derive their sanction from the *grhya sūtras* (गृह्यसूत्र) and the *dharma-sūtras* (धर्म सूत्र). They usually deal with ceremonials or *saṁskāras* obligatory to be performed in a family for the good of individual and the society. They have generally no direct sanction in the Śruti texts. Since they have secondary or indirect sanctions (mostly inappropriate *vinīyoga*), they are known as *smārta*, a word derived from *smṛti*, meaning *memory* as different from the direct vision or the *pratyakṣa*.

Nitya, Naimittika and Kāmya Yajñas—There is another way of classifying the *yajñas*, *śrauta* and *smārta* both under three heads; the *nitya*, the *naimittika* and the *kāmya*. The *nitya yajñas* are always performed at the sanctioned time; they are in a way obligatory; they are not performed for the fulfilment of a *definite* objective; but if not performed, they accrue certain type of sin, technically called *pratyavāya* (प्रत्यवाय). In fact, the *nitya yajñas* are the obligatory duties which are conducive to the growth of a healthy mind and healthy spirit, and hence, like the normal food, they have a greater significance than performing the *naimittika* or *kāmya yajñas*.

The *naimittika yajñas* are performed consecutive to the sufferings or a calamity, like house-fire, earthquake, volcanic eruption, flood, excessive rainfall or a terrible draught. The *kāmya yajñas* are performed for the fulfilment of

ordinary desires and aspirations, as for the purposes of procurement of wealth, progeny, or success in war-efforts, trade and business.

Pāka-yajña, Soma yāga and Paśu-bandha—The *yajñas* have a third type of classification in respect to the offerings made. In the *pāka yajñas*, the offerings and oblations are of edible substances, like milk and milk products, barley, rice and sesame; they are usually cooked on fire before using them as offerings and are hence known the *pāka yajña* (*purodāśa* and *cari* were prepared in the old Vedic times).

Then we have *Soma yāgas*, in which the Soma or the medicinal herbs, in the form of dried forms, or their aqueous extracts, or the *pūtikas* (पूतिका—a particular grass) indigenous to the localities, where the *yajña* is to be performed, are used as offerings.

Lastly, we have the *paśu-bandha* (cattle-fair) or the exhibition of cattle and other animals; this is not properly a *yajña* in the sense that the offering consists of animal flesh.

Twenty-one types of yajñas—The Gopatha Brāhmaṇa, belonging to the school of the Atharva Saṁhitā, classifies *yajñas* in three groups of seven each.

Seven Soma-yajñas—(सप्तसुत्याः)—Agniṣṭoma, Atyagniṣṭoma, Ukthya, Sodāsimān Vājapeya, Atirātra, and Āptoryāma.

Seven Paka-yajñas (सप्तपाक यज्ञाः)—Prātaḥ Homa (morning Homa); Sāyam Homa (evening Homa), Sthālipāka, Bali-vaiśvadeva, Pitṛ-yajña, Aṣṭakā and Paśuḥ.

Seven Havir-yajñas (सप्त हविर्यज्ञाः)—Agnyādheya, Agni-hotra, Darśa (dedicated to New-moon), Purnamāsa (dedicated to Full-Moon), Nava-Śasyeṣṭi (to harvest or new grains), Cāturmāsya (three in a year, comprising of four months each), and Paśu-bandha (cattle-fair).¹

1. सायंप्रातर्होमो स्थातिपाको नवश्चयः । बलीश्च पितृयज्ञश्चाष्टकाः सप्तमः पशुरित्येते पाकयज्ञाः ॥

अग्न्याधेयमग्निहोत्रं पीर्णमात्यमावास्ये । नवेष्टिश्चातुर्मास्याति पशुबन्धोऽत्र सप्तम इत्येते हविर्यज्ञाः ॥

अग्निष्टोमोऽत्यग्निष्टोम उक्थ्यपोऽशिमांस्ततः । वाजपेयोऽतिरात्राप्तोर्यामात्र सप्तम इत्येते सुत्याः ॥ (Gopatha Br. I.5.23)

सप्तसुत्याः सप्त च पाकयज्ञाः हविर्यज्ञाः सप्त तथैकविंशतिः । सर्वे ते यज्ञा अङ्गिरसोऽपि यन्ति नूतना यान् ऋषयो हजन्ति च सुष्टाः पुराणैः ॥

(Gopatha Br. I.5.25).

These twenty-one *yajñas* have been called त्रिवृत सप्ततन्तु (*trivṛtam sapta-tantu*), three rounds of seven threads; and are based on a Vedic reference (Paippalāda Samhitā): अग्निर्यज्ञं त्रिवृतं सप्ततन्तुम् (V.28.1).

Śrauta-yāgas according to the Kātyāyana Śrauta Sūtras — Mahīdhara based his commentary on the Yajurveda mostly on the Kātyāyana's Śrauta Sūtras, which describe as many as twenty-three *śrauta-yāgas* (the Adhyāyas or Chapters are indicated in the brackets).

- | | |
|-------------------------|----------------------------|
| 1. Darśapaurṇamāsa | 12. Satra |
| 2. Agnyādhāna (IV) | (Dvādaśāha) (XII) |
| 3. Agnihotra (IV) | 13. Gavāmayana (XIII) |
| 4. Dākṣāyaṇa (IV) | 14. Vājapeya (XIV) |
| 5. Āgrāyaṇeṣṭi (IV) | 15. Rājasūya (XV) |
| 6. Darvihoma | 16. Agnicayana (XVI-XVIII) |
| Kraidinīyeṣṭi, | 17. Sautrāmaṇī (XIX) |
| Ādityeṣṭi, | 18. Aśvamedha (XX) |
| Mitravindeṣṭi (V) | 19. Puruṣamedha (XXI) |
| 7. Cāturmāsya (V) | 20. Abhicāra-yāga (XXII) |
| 8. Nirūḍha, Pas ubandha | 21. Ahīna-Atirātra (XXIII) |
| (VI) | 22. Satra (from 12 to 1000 |
| 9. Soma-yāga (VII-XI) | days (XXIV) |
| 10. Ekāha (XII, XXII) | 23. Pravargya (XXVI) |
| 11. Dvādaśāha (XII) | |

Why the Dravya-yajñas?—It has been a controversial question whether the concept of offering material substances to fire or water has actually a sanction in the Vedic texts (the *samhitās*) or the practice has been imposed at a later date on the Śrutis. My personal view is that prior to the discovery of fire by the efforts of human beings through a process of attrition, the ritual concerning *yajñas* were not existent. Of course, the cosmic *yajña* was there which brought clouds and other blessings. In such a context, we developed the connotations of *idhma* (fuel), *ājya* (which now means butter, but originally it might have meant water like the terms *ghṛta*, and *sarpiḥ*, which also mean water—Nigh. I.12). In Chapter XXXI, the cosmic *yajña*, performed by the cosmic man (Virāt Puruṣa), we have the three seasons spring, summer, and autumn

called respectively as *ājya*, *idhma* and *haviḥ*.¹

It has also been suggested that the first few batches of human creation, through whom the Divine Knowledge dawned on humanity, were people of great integrity. The mysteries of Nature were transparently clear to them; that is, every thing was *pratyakṣa* to them. In that sense, not only they saw Nature to her depth, they could follow the inner meanings of the cryptic Vedic Texts also.² Later on, the society deteriorated to the extent, that in certain places, it became *primitive*. In this context, it has been said that the laws of Nature, or the dictates of Prajāpati, the Lord Supreme, which remain unviolated by Devas and Pitṛs and by animals, got by and by violated by men, and just to help them or to lead them to the right conduct of knowledge, the Vedic rituals came into practice. Man alone violates Nature's Laws to extreme, so says the great Yājñavalkya in his Śatapatha Brāhmaṇa.³ A similar view has been expressed by Caraka in his Saṁhitā on therapeutics and medicine : the earlier man did not violate the conducts of life as to health and food (*āhāra* and *vihāra*), and he needed no system of medicine. In these natural habits, animals, as if, stand exemplary.

As the days passed by and as the civilization and culture developed through human efforts, it became necessary to meet the new challenges, and severe hazards of a growing society. In this context, the practice of *yajñas* came into existence, and in the early part of our human history, the *yajñas*, fire ceremonials, and *yajñasālās* (the campus of these ceremonies) became man's first open air observatories and laboratories. Round them, our ancestors got acquaintance with the mysteries of Nature in every field of discipline.

1. यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।

वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरदपविः ॥

(Yv. XXXI.14)

2. साक्षात्कृतधर्माण ऋषयो बभूवुः — Nir. I.20. Seers have direct intuitive insight into duty. Further, तेऽवरेभ्योऽसाक्षात्कृतधर्मस्य उपदेशेन मन्त्रान्तर्प्रादुः । (They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight.)

3. ता इमाः प्रजास्तथैवापजीवन्ति यथैवाभ्यः प्रजापतिर्व्यदधात् । नैव देवा अतिक्रामन्ति न पितरी न पशवः । मनुष्या एवैकेऽतिक्रामन्ति । — Ś.Br. II.4.2.5-6.

Whatever did they discover, whatever *idhma* they found and whatever *ājya* they conceived, they offered them to fire. The common fuel (*idhma*) was wood, and *puṛīṣa*, the common *ājya* was cow's clarified butter, and the common *haviḥ* consisted of barley, rice, sesame, milk and milk products, herbs and the like. The *dravya-yajña* became by and by more important along with man's discoveries and his cultural activities in home and outside. The man-discovered fire became the central place for all thrills of human activity.

Human efforts have been from the earliest times directed towards understanding Nature. This has been technically called *daivata*. Since Nature's all forces have been known as *Viśve-devāḥ* or *devatās*, what pertains to a *devatā* is *daivata*. The relation of *yajña* to *devatā* is of a flower to fruit.* Flower leads to a fruit and similarly the *yajña* leads to understanding the divine forces, the mysteries of Nature, or in other words *yajña* provides an opportunity for the development of science and for the utilization of this knowledge for a common good. When one understands the divine forces, he understands the divinity working behind them, and thus the *yajñas* lead to spirituality (*ātma-bhāva* or *adhyātma*).*

It has thus been so often said, that the *dravya-yajñas* were introduced later on in the society of men as they developed their culture and drifted from the normal mode of living. The *yajñas* of this type were meaningless to the earliest men who did not pollute the environments in any walk of life.

Four Wonders.

Man very soon realized that there are four great wonders around himself, i.e. in his beautiful surroundings. Two of them are concerning the universe itself : (i) the macro-universe, and (ii) the *micro*-universe. The former in extension is infinite (and thus unmeasurable) and the latter, the micro one is unfathomable or incomprehensible in depth or

*यज्ञदेवते पुष्पफले । देवताष्वात्मे वा । —Nir.I.19.

Reference to *yajña* (यज्ञ) and the reference to divine knowledge (देवत) is to flower and the fruit coming out of it. The same relation of flower and fruit exists between *devatā* and the *adhyātma* (the soul).

Flower : Fruit :: *yajña* : *devata* :: *devatā* : *ātman*.

subtlety or in the dimension of infinitesimality.

(iii) Along with the *macro* and *micro*-universes, the third wonder, a wonder of wonders, is our own human complex. Of course, the body complex of the tiny little insects, and big animals like hippo, rhinoceros and elephant is also wonderful, but for various reasons, man is regarded as a gem in creation, with intricacies and complexities of his body structure. Man's anatomy and physiology, his mental and supramental make-up are most amazing. (iv) The fourth wonder is the life that throbs in microbes and the infinitesimally small creatures, the link between inorganic and organic existences. We shall call these wonders as (i) Virāt Brahmāṇḍa (macro universe), (ii) Aṇu Brahmāṇḍa (micro universe); (iii) Sthūla Piṇḍa (the body complexes of the highly evolved species); and (iv) the Sūkṣma Piṇḍa (the complex structure of microbes, spores, virus, bacilli, genus etc.).

Yajñas as Dramatizations of Creative Processes

Yajñas, particularly those accompanying luxurious details, are nothing more than dramatizations of the events that are taking place round us in the universe, the physical and biological, (physical, the *brahmāṇḍa*, and biological, the *piṇḍa*) and through these dramatic representations, the ancient sages of India tried to popularize knowledge, concerning the mysteries of Nature. Such a study was an intellectual approach to God through the appreciation of His *divine art*. The Lord Supreme is the creator of micro and macro-worlds, and this creation is His supreme art. *Yajña* is an approach to the *artist* through the appreciation of his art. The entire universe from microbic to the macro-cosmos throbs with our Lord's activity which has to be studied through Nature and through the revealed texts. Then it has to be appreciated, and finally, the knowledge thus gained, should be made available to common folk in lucid and interesting manners. Our old *yajñas* were small dramas of such experiences; and through them the knowledge was not only acquired but it could be communicated to others and popularized during those long periods of our history when the art of writing, printing and sophisticated demonstrations was not known. What we learn through the detailed charts and

maps was imparted through these *yajñas*, carefully planned and meaningfully outlined.

The concept of *devatās* helps us in the study and presentation of the details. They are symbolic like the unknown quantities x, y , and z of algebra, which may represent any thing in the respective contexts. We have a long list of such *devatās*, sometimes as many as dozens or even approaching hundred. Whenever the terms of description are only a few, eight or ten popular *devatās* would do; they are repeated from event to event in their varying contexts. The modern physical sciences take the help of the long alphabet for these representations — $a, b, c, d, \dots, l, m, n, \dots, p, q, r, \dots, u, v, w, x, y$ or z , written with capitals or small letters in script; and when we need even more symbolizations, we take the help of Greek letters alpha, beta etc. of different prints. In the old Indian mathematics, the unknown quantities x, y, z , — were represented by the names of different colours, *nīlaka* (blue), *pītaka* (yellow), etc. as introduced by Aryabhata I.

It was thus an ingenuity that ancient sages through the help of the *dravya-yajñas* could present the entire panorama or drama of the events happening in the physical universe. This we call as the *cosmic yajña* (*sr̥ṣṭi-yajña*). Our men of wisdom in such contexts developed a type of logic known as the *samhitā tarka* (*group-analogies*), a type of study based on *parallelism*. Such associative parallelisms are seen both in the Yajurveda and the Atharvaveda in large numbers. We shall quote one as an illustration from the Atharvaveda, where we have a set of six verses, daily recited in our prayers under the heading of *manasā parikramā*.

The opening lines of these six verses are:

प्राची दिग्गिरिपतिरसितो रक्षिताऽदित्या इषवः ।
 दक्षिणा दिग्गिन्द्रोऽधिपतिः तिरश्चिराजी रक्षिता पितर इषवः ।
 प्रतीची दिग् वरुणोऽधिपतिः पृदाक् रक्षितान्नमिषवः ।
 उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः ।
 ध्रुवा दिक् विष्णुरधिपतिः कल्पाश्रीवो रक्षिताऽवीरुष इषवः ।
 ऊर्ध्वा दिक् बृहस्पतिः शिवत्रो रक्षिता वर्षमिषवः ।

In this set of six verses, there is a reference to six cardinal directions, six are their *adhipatis* (six names of our Lord),

six are mentioned as the *rakṣiṭṣ* (protectors), and six are *iṣus* (arrows or weapons). The collative parallelism is shown below :

<i>Dik</i>	<i>Adhipati</i>	<i>Rakṣiṭṣ</i>	<i>Iṣu</i>
Prācī, east	Agni- Adorable Lord	Asita— dark clouds	Āditya - the sun in northern solstice
Dakṣiṇa, south	Indra —Resplendent Lord	Tiraścīrājī —rivers moving in curves	Pitṛ—the sun in the southern solstice
Pratīcī, west	Varuṇa- Venerable Lord.	Ṗṛdākū— uneven planes	Anna—food
Udīcī, north	Soma (Blissful Lord)	Svajah— mountains	Aśani— lightning.
Dhruva, nadir	Viṣṇu (Omnipresent Lord)	Kalmāṣa- grīva— forests	Vīrudha —trees
Ūrdhvā, zenith	Bṛhaspati (Lord Supreme)	Śvitra— snow-clad mountains	Varṣa—rains

The entire hymn is in the *daivata-ādeśa*, admitting the omnipresence of our Lord (His presence in all the six directions). Just as in the Upaniṣads, we have similar expressions of the *ātma-ādeśa*, or *yuṣmad-ādeśa* (second person), or *asmad-ādeśa* (first person); अथातोऽहंकारादेश एवाहमेवावस्ताद-हमुपरिष्ठादहं पश्चादहं पुरस्तादहम् दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति । (Chāndogya, VII.25.1). What the Lord has given us for our protection is shown as *rakṣiṭṣ*, and with what agencies He protects, as *iṣavaḥ* (mythology developed describing *rākṣiṭṣ* as six types of serpents guarding the creation in six directions).

This type of logic is known as the *samhitā-tarka*, i.e. collectively placing a set of groups against an other set of

groups. (In the above example, we have four sets of six each : six cardinal directions (*dik*), six *adhipatis*, six *rakṣitṛs*, and six *iṣus*).

Sometimes, the analogies of the above type are not *explicit*, but *implicit*, and therefore, one set of a description may be utilized in a variety of contexts. In such cases, we find in our Brāhmaṇa texts so mentioned as इति अग्नियज्ञम् (this is such in the context of *yajña*); अथाधिदेवतम् (this in context with deities or the sense-organs of our body); अथाप्यात्मम् (this in context with the *ātman*).

Our *ṛsis* with their penetrating insight could see, that this cosmos or universe (the *brahmāṇḍa*) stands quite close in analogy with our physical body (*piṇḍa*). Both do assume the form of a Puruṣa. One on account of the presence of the omni-present Lord, and the other on account of being the *karmasādhaka* of the infinitesimal soul, i.e. by being instrumental in the assigned activities of the self. Our Lord, imbibing the entire cosmos is the Virāt Puruṣa (the Cosmic Man), whilst we the embodied creatures are ordinary *puruṣas*, staying somewhere in this body, but still calling it as our own. We may equally say that the Virāt Puruṣa has created our body on the pattern of His own. The Caraka Saṁhitā (Śār. XXV) says : पुरुषोऽयं लोकसम्पितः, this *puruṣa*, i.e. the human skeleton is of the pattern of the cosmos, of course, with numerous differences. We have one head, the Cosmic Puruṣa may have thousands; we have two eyes, He may have innumerable : सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् (XXXI.1). Sometimes, we regard *antarikṣa*, the midspace as the navel of the Cosmic Man, the *dyau*, the celestial region, as His head, the *bhūmi*, the earth, as His foot, and the cardinal directions as His ears (नाभ्या आसीद० XXXI.3).

To bring out such analogies, with a view to educate our common folk, the ancients planned to initiate Agnihotra, Darśa-paurnāmāsa, Cāturmāsya and a variety of *yajñas*. I have no space here to go into the details of all of them. As an illustration, we shall quote the case of *vedi-nirmāṇa*, the construction of the fire-altar and *agnyādhāna*, the setting or kindling of fire, as outlined in the Śrauta Sūtras and the Brāhmaṇa texts in the context of the *śrauta yajñas*. Mahīdhara in his commentary of the White Yajurveda has given some of these details.

Construction of Fire Altar

For a *yajña*, it is necessary to select a piece of suitable land; a layer of earth is scraped out and the ground cleaned. The following operations are carried out in the order described :

1. Water is sprinkled on the clean ground.
2. A layer of *varāha-vihata* (वराह-विहृत) or the clay dug by the boar is then spread on it.
3. Then a layer of earth from the mound of white ants is laid on it.
4. Then it is covered with a layer of saline earth brought from a barren land or an alkaline tract.
5. Then we put a layer of sand (*sikatā*).
6. Then on it, a layer of gravel (*śarkarā*).
7. Upon it, are piled a few layers of bricks.
8. Then a piece of gold (*suvarṇa*) is placed on an assigned spot.
9. On it are piled layers of wood-sticks (*samidhā*).
10. Fire is then churned out by the process of attrition by *aśvattha-araṇis* (two wooden pieces of *aśvattha* or Pipal tree).

This entire process is a dramatic representation of the entire process of the evolution or manifestation of earth (condensation of a plasma to the final state of hard solid earth). The Yajurveda conceives of this analogy: इयं वेदिः परोऽन्तः पृथिव्याः (XXIII. 62), this *vedi* represents the initial and final states of our earth.

The Śatapatha Brahmana has divided the entire period of evolution into nine epochs. For we have a passage:

स श्रान्तस्तेषानः केनमसृजत् ।... स श्रान्तस्तेषानो मृदं शुष्कापमूयं, सिकतं, शर्करा, अश्मानम्, अयोहिरण्यम्, ओषधिं वनस्पत्यसृजत् । तेनेमां पृथिवीं प्राच्छादयत् ।

—Ś Br. VI. 1.1.13.

1. In the beginning the earth was a fluid plasma (known in the Vedic literature as *salila*; also as *samudrārṇava*, समुद्रार्णव; — आपो ह वा इदमग्रे सलिलमेवास (ŚBr. XI.6.1.6) — To represent this epoch, water is

sprinkled on the spot of altar.

2. With a type of energization or activation, the plasma starts foaming and frothing, just as milk foams or froths on being heated. The scum condensed as a layer on the fluid and formed clay or *mṛd* (मृद-स (फेनः) यदोपहन्यते मृदेव भवति । — ŚBr. VI. 1.3.3. This epoch is represented by putting a layer of clay dug by a boar—*varāha-vihata* or *emuṣa varāha* (एमूष-वराह-Rv. VIII.77.10; तामेमूष वराह इति वराह उज्जघान— ŚBr. XIV. 1.2.11)

This is also said that in the initial stage, the earth as it appeared from a distance was only of the size of the mouth of a boar (यावद् वै वराहस्य चक्षुर्ल तावतीयमग आसीत् यद् वराह-विहतमुपास्याग्निमाधत्ते—*Maitrāyaṇī Samhitā*, I.6.3).

3. The condensed plasmic earth, called *mṛd* then further dries up, as if water has gone out of wet clay (the condensable gases emerge out from the mass), and then it is known as *śuṣka-āpa*, शुष्काप (i.e. one whose water has been driven out); a layer of water settles down in the lower layers. Since it is porous and brittle, this part of the epoch of evolution is represented by placing of earth from the mound of white ant. For this, we have यद्वल्मीकवपामुत्कीर्याग्निमाधत्ते—*Maitrāyaṇī Samhitā*, I.6.3.

4. The next stage in the further evolution and hardening is, that it becomes very much like alkaline tract, and this stage of epoch is represented in the *yajñā*-altar by spreading a layer of alkaline or saline earth: यदूषानुपकीर्याग्निमाधत्ते—*Maitrāyaṇī Samhitā*, I.6.3.

5. Then follows a stage when the upper layer becomes hard as a rock; this epoch is represented by spreading a layer of sand: यत्सिक्तानुपकीर्याग्निमाधत्ते—*Maitrāyaṇī Samhitā* I.6.3. Prior to this stage, the earth was in a way plastic, and not hard : अविरासीत् पिलिपिला —Yv. XXIII.12 (पिलिपिला — plastic or mouldable).

6. Then it passed through a next stage which is represented by spreading a layer of gravel (or *śarkarā*). We have यच्चर्करा उपकीर्याग्निमाधत्ते —*Maitrāyaṇī Samhitā*, I.6.3. We have

another mention of *śarkarā*—शिरा वा इयमग आसीत् । तं प्रजापतिः शर्कराभिरदृष्टवत् Maitrāyaṇī Saṁhitā — I.6.3. Now the earth has become sufficiently hard — येन दोरुणं पृथिवी च दृढा Yv. XXXII.6.

7. In the next stage appear strata of hard rocks set one upon the other in a regular fashion. The story of this epoch is represented by placing bricks in an order to build up the the fire altar: इष्टका उपदधाति — Taittirīya Saṁhitā, V.2.8

8. Now comes the epoch of the formation of metals from iron to gold in the combined or free form. To represent this epoch, a piece of gold is placed: रुक्ममुपदधाति — Maitrāyaṇī Saṁhitā III.2.6.

9. So far, the earth was without trees and forests; it was hairless as if the back of a tortoise (*kūrma-prṣṭha*, कूर्म-पृष्ठ)।

Now comes the epoch when plants and trees came forth. The earth in the beginning was without hairs: इयं वाऽ लोभिकेवाग Ait. Br. XXIV.22; the perennial trees, plants and herbs are its hair—ओषधि वनस्पतयो वा लोमानि—Jaim. Br. II.54. This epoch is represented in the *yajña* by placing layers of fuel wood.*

There is a collateral parallelism between cosmogeny and rituals, an example of *saṁhitā tarka* (argument based on group analogies) with which I shall close this Chapter. Three kinds of rituals done in the morning pressing (*prātaḥ savana*), in the midday (*mādhyandina savana*) and in the evening (*tṛtīya orsāyam savana*) are put in collateral parallelism with three regions and three important seasons.

अथैतान्यग्नि-भक्तीनि-अयं लोकः, प्रातः सवनं, वसन्तः ।

अथैतानीन्द्र-भक्तीनि- अन्तरिक्ष लोकः, माध्यन्दिनं सवनं, ग्रीष्मः ।

अथैतान्यादित्य-भक्तीनि- असौ लोकः, तृतीयं सवनं, वर्षाः ॥

(Nir. VII. 8-11)

*I am indebted for the fine description to Yudhiṣṭhira Mīmāṃsaka (See his Mīmāṃsā-Bhāṣyam, 1977, pp. 87-100).

Devatā	Region	Ritual (Savana) Season or Pressing	
Agni	This, i.e. Earth	Morning	Spring
Indra	Midspace	Midday	Summer
Āditya	That, i.e. Celestial	Evening	Rainy

Thus our *yajñas* were merely dramatic popular representation of cosmological and cosmogonic phenomena in the earliest stages of man's familiarity with Śruti, Śāstra and Sṛṣṭi (revealed knowledge, evolved knowledge and the creation). Our ancients were thrilled with the idea that once upon a time the sun and earth (and for that matter, all the planets too) were one without the midspace or *antarikṣa* existing between them. (The sun was a binary star.) It was only at a later stage that the two separated with *antarikṣa* intervening. They had a word *rodasī* (रोदसी) in the Śruti which means a combination of the celestial region with the terrestrial, and equivalent of *dyāvā-prthivī* (द्यावापृथिवी) which on later development meant an integrated region extending from the present earth to the celestial region or the sun and beyond even (another region sometimes also called *svaḥ* or *suvaḥ* (स्वः ; सुवः)).

The *śrauta-yāgas* were the Vedic *yāgas* with explicit or implicit sanction in the Yajurveda and the Atharvaveda. They came under disrepute when animal sacrifices got introduced. Of course, Dayānanda in his Vedic commentaries and in his *Samskāravidhi* did not mention of them, because he was not in favour of reviving obnoxious practices of the age of Vedic decadence. However, he clearly gives them a sanction, for we have a passage in his Introduction to the Commentary on the R̥gveda etc.

परन्त्वैतैर्वेदमन्त्रैः कर्मकाण्ड विनियोजितैर्यज्ञयन्त्राग्निहोत्राद्यश्वमेधान्ते यद्यत् कर्तव्यं तत्तदत्र विस्तारतो न वर्णयिष्यते । कुतः, कर्मकाण्डानुष्ठानस्यैतरेय-शतपथब्राह्मण-पूर्वमीमांसा - श्रौतसूत्रादिषु ययार्थं विनियोजितत्वात् (ऋग्वेदादिभाष्यभूमिका-प्रतिज्ञाविषयं).

Dayānanda wants us to refer to the texts of the Brāhmaṇas like the Aitareya and the Śatapatha, also to the

Pūrva-Mīmāṃsā, and the Śrauta Sūtras for the details of the *karma-kāṇḍa* or rituals (from Agnihotra to Aśvamedha). Of course, there is a lot of spurious literature on this subject also which is despicable. (श्रीतसूत्रादि विरुद्धाभिप्रायकाण्ड-स्नानसूत्रपरिशिष्टादयो गुण्याः —Dayānanda). He speaks in favour of the Aśvalāyana Śrauta and Gṛhya Sūtras (Saṁskāraavidhi, Vedārambha Saṁskāra).

Accessories of Yajña in the Veda

Taking base on the *yajus* (यजूषि) of the Yajurveda and the Atharvaveda, our ancient seers, the men of wisdom, introduced a number of accessories, utensils and appliances for the purpose of the *yajña-karma* which later on in a modified form became popular in the domestic kitchen, in pharmacies or Āyurvedaśālas and in industry. We shall enlist them in brief only.

- (i) Three types of spoons (*sruc*) — *Juhū*, *upabhṛt* and *dhruvā*:

धृताच्यति जुहुर्नाम्ना..., धृताच्यस्युपभृन्नाम्ना..., धृताच्यति ध्रुवा नाम्ना
(Yv. II.6)

These *srucs* are known as the *āyudha* or *śastra* (weapons), of the *yajña* : देवायज्ञमृतवः कल्पयन्ति हविः पुरोडाशं सुचो यज्ञायुषानि ।
(Av. XVIII.4.2).

- (ii) A ladle known as *darvi* : पूर्णा दर्वि परापत । (Yv. III.49)

- (iii) *Pavitra*, a sieve or filter — पुनात्वच्छिद्रेण पवित्रेण ।
(Yv. IV.4)

- (iv) Coins of silver for purchase : क्रीणामि चन्द्रं चन्द्रेण । (IV.26)
रूपेण रूपं... चन्द्रदक्षिणा । (VII.45)

- (V) In the Soma-yāgas, Brahṁā, the leading priest has his seat on the south. ब्रह्म दक्षिणतस्तोऽस्तु । (Av. XVIII.4.15). There is an *uttaravedi* (उत्तरवेदि), there is one *sadas* - *maṇḍapa* (सदोमण्डप), a *havirdhāna* (हविर्धान), or store for stocking *haviḥ* or the offerings, a few sacrificial *yūpas* or posts to which cattle may be bound for safety, homage and respect (not for killing) : यस्यां सदो-हविर्धाने यूषो यस्यां निधीयते, *Prthivī sūkta*, Av. Verse 38. In the Soma-yāga, we have a *pāṇīvata graha* (cup) and *hāriyojana camasa* (a spoon or ladle): पत्नीवतो गृह्य ऋष्यात्मम् (Yv. VIII.9); हरिरसि

हारियोजनो हरिभ्यां त्याहयोर्याना स्य ।

(Yv. VIII.11).

- (vi) In Chapter XIX of the Yajurveda, we have a reference to the Sautrāmaṇī Yajña, which takes note of the following : *soma* (15); *āsandī*; *kumbhī*, *surā-dhānī*, *uttaravedi*, (16); *vedi*, *yūpa* (17); *havir-dhāna*; *sadas*, *āgnīdhra*, *patnīsālā*, *gārha-patya* (18); *praiṣa*, *āprī*, *prayāja-anuyāja*, *vaṣaṭ-kāra* (19); *paśu*, *puroḍāśa*, *sāmadheni*, *yājyā* (20); *dhānā*, *karambha*, *saktu*, *parivāpa*, *payah*, *dadhi*, *āmikṣā*, *vājina* (21); *āśrāvaṇa*, *pratyāśrāvaṇa*, *yaja*, *ye yajāmahe* (24); *droṇa kalaśa*, *sthālī* (27); *avabhṛtha*, *iḍā*, *sūktavāka*, *śamyu (vāka)*, *patnī-samyāja*, *samiṣṭ-yajuh* (29).

The Yajurveda is our earliest lexicon of words, which later on were used by our ancients in their system of the Srauta yajñas. We do not know their original meanings. Their popular usage came at a very late stage.

Connotations of the word yajña— The Eighteenth Book or *adhyāya* of the Yajurveda has the first twenty-seven verses ending with the phrase मे यज्ञेन कल्पताम् (such and such things of mine be secured by means of *sacrifice*, यज्ञेन). Evidently, the things desired could not be secured by performing a fire-ritual or the fire-sacrifice. What could this *sacrifice* be?— Here *sacrifice* means a sacred and sincere effort in the widest sense. Dayānanda gives a clue to it. He translates the term *yajñena kalpatām* differently in different contexts.

1. यज्ञेन पूजनीयेन परमेश्वरेण जगदुपकारकेण व्यवहारेण वा— by sacrifices, that is by the adorable Lord, by His grace of assistance and liberality. (1)
2. यज्ञेन धर्मानुष्ठानेन, by sacrifice, that is, by performing righteous deeds. (2)
3. यज्ञेन सत्कर्तव्येन परमात्मना, by sacrifice, that is, by the blessings of our Lord of Praises. (3)
4. यज्ञेन धर्मपालनेन, by sacrifice, that is, by the performance of one's duty. (4)
5. यज्ञेन सत्यधर्मोन्नतिकरणेनोपदेशाख्येन, by sacrifice, that is, by

- having instructions in respect to the code of conduct. (5)
6. यज्ञेन सत्यमाषणादि व्यवहारेण, by sacrifice, that is by adhering to truth and the like. (6)
 7. यज्ञेन सुखसिद्धिकरेण ईश्वरेण, by sacrifice, that is, by the grace of bounteous Lord. (8)
 8. यज्ञेन शमदमादियुक्तेन योगाभ्यासेन, by sacrifice, that is, by the practice of *yoga* and by control on senses. (11)
 9. यज्ञेन सर्वान्नप्रदेन परमात्मना, by sacrifice, that is, by the grace of God that gives us a good harvest of grains and cereals, or by utilizing the right type of agricultural practices, and by adopting careful dietetic habits (12).
 10. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by adopting right type of chemical and technical processes of mining and metallurgy (13)—मनुष्याः पृथिवीस्थान् पदार्थान् सुपरीक्ष्यो रत्नानि घातूश्च प्राप्य सर्वहितायोपयुजीरन् ॥—Dayānanda.
 11. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by science and technology (14)—ये मनुष्याः पावकादि विद्यया संगन्तव्यं शिल्पयज्ञं साध्नुवन्ति त एश्वर्यं लभन्ते ।
 12. यज्ञेन विद्यैश्वर्योन्नतिकरणेन, by sacrifice, that is, by the spread of education, pure and applied. (16)
 13. यज्ञेन वायुविद्याविधानेन, by sacrifice, that is by harnessing Nature's forces, like electricity, wind, solar and mechanical energy etc. (17)
 14. यज्ञेन पृथिवीकालविज्ञापकेन, by sacrifice, that is, by the study of physics and by the knowledge of terrestrial and physical forces. (18)
 15. यज्ञेन अग्निपदार्थोपयोगेन, by sacrifice, that is, by thermal appliances. (19).
 16. यज्ञेन हवनादिना, by sacrifice, that is, by performing *havana*, or fumigation for removing pollutions of atmosphere. (21)
 17. यज्ञेन योगेन वियोगेन, by sacrifice, that is by addition and subtraction, i.e. by synthesis and analysis. (25)

Thus every act of public benevolence, done with selfless dedication, with a reverential attitude towards God, His creation, and the sanctity of life is *yajña*.

PAŚU YĀGA OR THE ANIMAL SACRIFICE

The Vedic literature has, sometimes casually and often with details, referred to three types of animals: (i) Cattle, usually five: man (*puruṣa*), horse (*aśva*), cow (*go*), goat (*aḥ*) and sheep (*avi*). They are called *grāmya paśavaḥ* or tame animals; (ii) *aranya paśavaḥ* or wild animals, big or small including tigers, lions, rhinoceroses and wild deer. A long list of these animals is given in Chapter XXIV of the Yajurveda, partly carried to Chapter XXV also; this includes insects and worms and marine creatures; (iii) *vāyavya*, or the winged species which are capable of flying in space. For this see :

तस्माद् यज्ञात् तर्वहुतः संभृतं पृषदाज्यम् ।

पशून्ताश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥

(Yv. XXXI.6)

In the same Chapter, we have a reference to cattle with one row of teeth (*ekādat*), and with two rows of teeth (*ubhayādat*);

तस्मादश्वा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ (Yv. XXXI.8; Rv. X.90.10)

In this list of cattle, Sāyaṇa counts donkeys, asses or mules (अश्वाः, ये के च—अश्वव्यतिरिक्ता गर्दभाः अश्वतराश्च, with teeth in upper and lower jaws both—Sāyaṇa on Rv. X.90.10). It is doubtful, whether by *vāyavya*, is meant a separate category of flying creatures or it merely refers to cattle and wild animals, which are assigned to *Vāyu devatā*, वायव्यान् वायुदेवताकान् लोकप्रसिद्धान्—Sāyaṇa).

Vāyu is the *devatā* of midspace and all animals belong to this *devatā*.

वायवः स्येत्याह वायुर्वा अन्तरिक्षस्याप्यशः ।

अन्तरिक्षदेवत्याः खलु वै पशवः ॥

(Tait. Br. III.2.1.3)

Who are these Paśus? These Paśus, horse (*aśva*), cow (*go*), goat (*aja*), and sheep (*avi*), belong to midspace, and hence they are Vāyavya. According to some authorities, they are not the terrestrial animals at all. Their reference in the Chapter on Cosmic Man (Puruṣa Sūkta) has a significance; most likely, they are the celestial bodies. A few of them are docile and bound to a sacrificial stake, which is the *sun* itself. Thus they belong to our solar system, they may be our planets and satellites (*grāmya paśus*). Others are rather more free and wild like comets, representing the *āraṇya paśus*.

In our terrestrial life *paśu* means, an animal (i.e. who-soever sees with eyes is a *paśu*; (पश्यतीति पशुः)). In the celestial region, the numberless celestial bodies are *paśus*; we have been told that they (the regions, or *rajasah*) stay in space (*antarikṣa*) like birds (वि = bird; मानः = of the measure of, form of) : अन्तरिक्षे रजसी विमानः (Yv. XXXII.6). We have already said that our *yajñas* are dramatic presentations of cosmogony and cosmology, and hence, in the *yajñas*, the animals are bound at stakes; they are brought and exhibited to public and given reverence.

It is so well known that the Vedic verses may in several cases have three sorts of connotations *simultaneously*. Commenting on Nirukta I.18, the distinguished commentator, Durgācārya says : आप्यात्मिकाधिदेवताधियज्ञाधियायिनां मन्त्राणामर्थाः परिज्ञायन्ते इति; the three are in the context of or reference to अधि-आत्म, अधि-यज्ञ and अधि-दैवत, i.e. pertaining to *ātmā*, to *yajña* and to *devatā* or deities.

Yāska whilst commenting on : सप्त उक्त्रययः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमभ्रमादम् । सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽअस्वप्नजी सत्रसदी च देवी ॥ —Yv. XXXIV.55. (Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice, keep watch). By seven seers seated in body is meant seven rays in the sun (seven colours of spectrum). Seven protect the seat, i.e. the year, without neglect. Seven pervading ones : they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never

sleep and keep vigil at the sacrifice, i.e. air and the sun (वाय्वादित्यौ) — Nir. XII.37. This is the *ādhidaivata* explanation (i.e. in reference to deity) of the verse. When explained in reference to the self or *ātman* (*ādhyātma*), the seven seers placed in human body are the six senses (त्वक्, touch; चक्षु, seeing; श्रवण, hearing; रसना, tasting; घ्राण, smelling; मनस्, thinking; and the seventh विद्या, knowing or enlightenment (बुद्धि इन्द्रियाणि विद्या सप्तम्यात्मनि). Again, there are seven vital impulses, सप्तप्राणाः; they never neglect the body. Seven works; these same go to world of the sleeping one, i.e. the setting soul (सप्त रक्षन्ति सदमप्रमादम् । सप्तपनानीमान्येव स्वपतो लोकमस्तमितमात्मानं यन्ति ।). There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre (तत्र जागृतोऽस्वप्नजी सत्रसदी च देवी प्राज्ञश्चात्मा तेजसश्च — Nir. XII.37).

What is true of this verse is true of so many other Vedic verses which have multiple explanations, implicit and explicit in reference to deity, the self and the *yajña*.

The word *paśu* has also several connotations. The Yajurveda has three *yajūmṣi* in this connection :

अग्निः पशुरासीत्..., वायुः पशुरासीत्... सूर्यः पशुरासीत्, तेनायजन्त स एतैस्तोक्तमयजन्तस्मिन् (अग्निः । वायुः । सूर्यः) स ते लोको भविष्यति तं जेष्यसि पिबेता अपः ॥
(Yv. XXIII.17)

Evidently, *agni* (fire), *vāyu* (air or wind), and *sūrya* (the sun) all the three in turn become *paśu*. In the cosmic creation the three were born in turn : the fire, the air and finally the sun. Commenting on a verse of the Yajurveda :

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रयमान्यासन् ।
ते ह नार्क महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥ (Yv. XXXI.16).

(The gods worshipped sacrifice with sacred rites. They were the first ordinances. Being great, they verily obtained heaven, where dwell earlier gods who were to be propitiated, i.e. *sādhyāh*). Here *yajñena* means 'by fire or by kindling fire'. Here *agni* is the *paśu*; अग्निः पशुरासीत् । तमासपन्न । तेनायजन्त । — इति च ब्राह्मणम् — Nir. XII.41; it has to be procured; it has to be touched as a token of reverence : *ālabhana* means evolving, getting, procuring or adapting for service or work, and touching as a

token of reverence.

In the earliest possible history of human progress the cattle were domesticated; some wild species was procured, nurtured and cultured with care and caution, and then alone, it evolved to a domesticated animal fit for use in our house. Finally, this animal became a useful member of our family. This biological scientific effort of domesticating a wild animal came to be known in our literature as *ālabhana*, आलभन, a word which was altogether different from a similar word, which is *ālabhna*, आलम्भन, which means *immolation* or *killing*. *Ālabhna* is just opposite to *ālabhna*; one stresses on culture and rearing, the other on killing and injury, later erroneously known as 'sacrifice'.

The difference between *ālabhna* and *ālabhana* is clear from the following lines from the Cikitsā-sthāna of the Caraka Saṁhitā, XIX.4.

आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय
प्रक्रियन्ते स्म । ततो दक्षयज्ञ-प्रत्यवरकालं मनोः पुत्राणां
नरिष्यन्नाभागेष्वाकुन्तुगशर्यात्यादीनां च क्रतुषु पशूनामेवाभ्य-
नुज्ञानात् पशवः प्रोक्षणमवापुः । अतश्च प्रत्यवरकालं पृषधेण
दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः . .
अतीसारः पूर्वमुत्पन्नः पृषधयज्ञे ।

In the earliest times animals were procured, domesticated, cultured and harnessed for useful purpose in the *yajñas*; this was their *ālabhana* (they were thus *samālabhanīyāh*; समालभनीयाः); they were not meant for immolation (नालम्भाय). The degradation came later on after the Dakṣa-yajña (i.e. in the early parts of the Tretā Yuga), when Nariṣyan, Nabgāga, Ikṣvāku, Śaryāti, and other sons of Mānu started immolating animals in the *yajñas* — in the beginning, animals other than cow. This practice continued for a long time. It so once happened that Prṣadhra organized a huge sacrifice which continued for a long-long duration, with the result that all the available cattle got killed; in their scarcity, cows were also immolated for the first time. The unhealthy conditions developed on these accounts led to the appearance of a new disease which came to be known as *atisāra* or probably dysentery, or diarrhoea, an ailment of bowels.

The Veda sanctions the ālabhana and not the ālambhana of fire, the sun, the wind, the cattle and the like. Ālabhana is harnessing for the domestic and public use, while ālambhana is immolation leading to pollution and diseases.

For those who may be interested in the linguistic evolution, it may be said that we have two altogether different words: (i) the word आ + लभन्, *ālabhana*, derived from आङ् + √ लभ्, and (ii) the word आ + लम्भन्, *ālambhana*, derived from आङ् + √ लम्भ् or आङ् + लभि.

The word *labha*, लभ, has three connotations: (i) to procure or to harness;

(ii) to touch, in a ritual for reverence and regards—as in the marriage ceremony, husband to touch the heart of wife, i.e. to touch the place of heart with hand from above.

दक्षिणांसमधिहृदयमालभते — Pāraskara Grhya Sūtra.

(iii) to yoke, bind or *niyojana*—

तत्र प्रथमोत्पन्नं यूपान्तराले त्रीन् कपिञ्जलान्

वसन्ताय आलभते नियुनक्ति — Mahīdhara in his commentary on Yv. XXIV. 20 (वसन्ताय कपिञ्जलान् आलभते)।

The word *ālabhana* or लभ never means immolation.

The word *lambha*, however, means immolation. Of course, it is also sometimes used for (i) touching: e.g.,

कुमारं जाते...पुरा अन्वीरालम्भात् — Āśv, Grhya Sūtra,

(ii) to procure : नहीदृशा लम्भनीया मनुष्यैः — Kāṭha Up, I.1.25

(iii) to adopt as in लभि = लम्भ, Kāśakṛtsna—Dhātu-Vyākhyāna, I.362.

What is worth stressing is that *ālabha* word is *never* used for immolation; our Vedic texts refer to *ālabhana* only, not *ālambhana*. Our this note should end this controversy once for all that the Vedas ever sanctioned the immolation of animals in *yajñas*. The ancients in their earliest culture of human history contributed a lot to our society by picking up some species, taming them, domesticating and evolving. These species were raised to the status of cattle. An effort to this effect is known as *ālabhana*. The *yajñas* in form of rituals commemorate this historical event by respecting, honouring and revering cattle and other useful animals, particularly horse, cow, goat and sheep.

Nature's other bounties were also by and by harnessed

for the good of human society : harnessing of solar energy, production and harnessing of fire, harnessing of wind energy for sailing boats, harnessing water in form of canals, tanks, ponds, and water-power. Light, fire, air and water were brought under man's control. It was soon realized that pollution and diseases are removed by solar rays, heat, air, water and vegetation and by fragrant flowers. Cattle were harnessed for milk and milk products, as beasts of burden, as an aid to military and defence, in agriculture, for leather and wool. Our small and big *yajñas* are related to these events.

Terrestrial cattle and celestial Bodies—In ordinary usage of today, the words *go*, *aśva*, *aṇa* and *avi* stand for cattle; terms as cow, horse, goat and sheep, in cosmogony and cosmology, stand for celestial bodies also. *Go*, गो, is one of the names of our planet earth (see आयं गोः पृथिनरक्रमीदसदन् मातरं पुरः, पितरं च प्रयन्तवः (Yv. III.6). *Gāvaḥ* is derived from *go* and is a synonym of rays also (Nigh. I.5). सर्वेऽपि रश्मयो गाव उच्यन्ते —Nir. II.6). The word *gauḥ* (गौः) has several meanings like skin, phlegm, bow-string, ray etc., —See Nir II. 5-6. Sometimes the sun is also called *gauḥ* (आदित्योऽपि गौरुच्यते —उतादः परुषे गवि — lo, that charioteer in the sun —Rv.VI:56.3; Nir. II.6.).

The hymns I.162-164 of the Rgveda refer to the *Aśva-medha Yajña*, the so called Horse Sacrifice. In these hymns, the word *aśva* stands for the sun, and as such for the sun's rays too. The entire description of these hymns refers to the sun and the details arising from earth's going round the sun. In a kingdom, where the *aśvamedha yajña* is performed, the King is *aśva*; in our universe, the sun is *aśva*. The description of the horse of the *Aśvamedha*, reproduced in the Yajurveda, XXIX.12-24, from Rv. I.163. 1-13 clearly shows that the details are of the sun and phenomena preceding and following the sunrise.

गन्धर्वोऽस्य रश्मिनामृग्यात्सूरादश्वं वतवो निरतष्ट ॥ (Yv. XXIX.13)

The relative motion of the sun and earth taking one full year is also mentioned here, which coincides with the ceremonial round of the horse in one year. The *Asya-vāmīya Sūkta* of the Rgveda, (I.164) also refers to the same *aśva*, the

sun and the solar phenomena.

Like the Aśvamedha Yajña, we have a long and detailed ceremonial called *gavām-ayana*, गवामयन, the details of which are given in the Aitareya Brāhmaṇa, IV.17. The cows of this festival are *ādityas*, (synonyms of the sun) numbering twelve. Of course, the sun is one, but as it passes through twelve stages of 30° each, it bears 12 different names.

गवामयनेन यन्ति । गावो वा आदित्याः ।

आदित्यानामेव तदयनेन यन्ति । गावो वै सत्रमासत । (Ait. Br. IV.17)

Our earth and all the celestial bodies that move round the sun, or in some way related to the sun are *aja* अज, or goats of the celestial region. Of course, in our system of Yāgarituals, there is no specific *ajāmedha* or *avimedha*, pertaining to goat and sheep. The word *aja* is derived in two ways; (i) अजति सातत्येन गच्छति इत्यजः, i.e. a body which keeps on moving, like planets, satellites etc.; (ii) न जायत इत्यजः, one who or which is not born is *aja* or *ajā*: the soul, God, and the causal Prakṛti.

There is a reference to *vaśā-avi*, the barren sheep which was harnessed for domestic purposes (Taittirīya Samhitā, II.1.2):

साविर्वशाऽभवत् । ते देवा अबुवन् देवपशुर्वा अयं समभूत् ।

कस्मा इममातपस्यामहा इति । अयवैतहर्षत्या पृथिव्यासीत् ।

अजाता औषधयः । तामवि वशामादित्येभ्यः कामाय लभन्त, ततो वा अग्रयत
पृथिवी, अजायन्त औषधयः ।

There appeared before them the *vaśā-avi* (the barren goat); thereon the gods exclaimed—here we have a divine animal. For whom shall we harness or rear it? During those days, the earth was a small one, neither extensive, nor with vegetation. For the sake of the *ādityas*, the *vaśā-avi* was reared; thereon, the earth became extensive, and vegetation grew on it.

Thus in cosmology, the barren earth is the barren goat; by the human efforts or by natural circumstances, it was made fertile and the vegetation grew. This was the *ālabhana* of the *avi* or goat.

ĀLABHANA OR DOMESTICATION OF WILD LIFE

The mother-earth remained for long a constituent of twin-stars (our present sun with a twin brother); in course of time one of the twins broke to constitute what today is known as planets and satellites. This happened about 2-4 billions (2,000,000,000) of years ago, which is the present age of the earth. It took long for the gaseous plasma to cool down to a solid crust. Several more epochs passed to give the earth an envelop of atmosphere consisting of nitrogen, oxygen and other gases, capable of nourishing life. After several cycles of intense cold and hot epochs, the land distinguished itself from fluid water: the oceans appeared, and the earth got surrounded with dense clouds. To cut the long story of creation short, millions of years afterwards, on the solid land, we had rains, rivers and pools of water and the primitive vegetation made the earth green. It is difficult to account for the first appearance of chlorophyll in algae. Finally we had the rich flora of perennial plants (*oṣadhi*), shrubs, creepers and huge forest trees (*vanaspati*). Another few millions of years after, we got on this planet in stages the fauna consisting of microbial life, insects and wild creatures, big and small. In the midst of this life, appeared the FIRST MAN in three groups according to the Vedic concepts: The first group of a few chosen people, called Ṛṣis or Seers, through whom the divine knowledge passed on to man to be understood, followed and to be carried down to posterity by the second group of people who were a band of Ṛṣis of the second order, receptive of divine knowledge, and lastly, the third group of men just evolving out of the wild life. About the Ṛṣis of the first and the second groups, Yāska, the author of the Nirukta says :

साक्षात्कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य
उपदेशेन मन्त्रान्तप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणाय-
मं समाम्नासिषुः । वेदं च वेदाङ्गानि च ।

(Nir. I.20)

Seers had direct intuitive insight into Dharma or duty. They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight. The later generations, declining in (power of) oral communication,

compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning.

The word *veda*, when it means divine enlightenment, is *ādi-udātta*, आदि-उदात्त; it has the *udātta* accent on the first syllable. It has a second meaning, an accessory of *yajña*, a material relating to *yajña* or sacrifice, when the *udātta* accent is on the last syllable (*anto-dātta* अन्तोदात्त) as in the Vedic literature of the latter age. (वेदः अस्ति — Yv. II.21); पत्नी वेदं प्रमुञ्चति — Kātyā. Śr. Sū. III.8.2)

Such a rare phenomenon occurred only once in human history. Men with tremendous memory, receptivity and intuitive enlightenment were born as the FIRST MEN; deterioration came later on to the group, and henceforth knowledge passed through, from one generation to other, through instruction. The group which was least receptive consisted of such people, human in form and appearance, but wild and backward in wisdom. It was necessary to have the *ālabhana* or domestication or evolution of such a group. This group in the terminology of the White Yajurveda was known as *mayu*, मयु (Yv. XII.47). Mayu may be called the ape-man; he was the precursor of the *grāmya-paśu* (domesticated) *puruṣa*, a species totally now extinct, as if it has been completely immolated in the cosmic evolution, and all *mayus* became 'tamed' and evolved as men or human beings. *Mayu* is also named as *kim-puruṣa* (man-like, किंपुरुषो वै मयुः — ŚBr.—VII.5.2.32.).

The *ālabhana* of MAYU, to raise him from the wild life to the status of MAN is referred to in the verse:

इमं मा हिंसीहिपादं पशुं सहस्राक्षो मेघाय चीयमानः ।
मयुं पशुं मेघमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ।
मयुं ते शुगृच्छतु, यं हिंस्वस्ते ते शुगृच्छतु ॥

(Yv. XIII.47)

The animal *gaura* गौर was the precursor of our important cattle *aśva* or horse; it was a wild small animal with one hoof (एकशफ) which on account of good speed and strength was known as *aśva* and *vājin* both. The *ālabhana* or taming and domestication led to our present day horse which is one-hoofed, एकशफ. Its precursor, *gaura*, has been in the cosmic evolution, as if, immolated and the parent race is now

extinct. We have the following verse in reference to this *ālabhana* and a ceremony connected with it:

इमं मा हिंसीरेकशर्फं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विप्सस्तं ते शुगृच्छतु ॥

—Yv. XIII.48.

The third *ālabhana* is of *gavaya*, a wild animal, which when domesticated, nurtured and reared gave to our society the milch-cow; this *ālabhana* is indicated in the verse:

इमं साहस्रं शतधारमुत्तं व्यच्यमानं सरिरस्य मध्ये ।
घृतं दुहानामदिति जनायाग्ने मा हिंसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विप्सस्तं ते शुगृच्छतु ॥

—Yv. XIII.49.

The fourth similar *ālabhana* is of another wild animal called *uṣṭram* (now extinct), and this animal was harnessed for its *ūrṇā* or wool. This *uṣṭra* has a name *hiraṇya* also in the Atharvaveda; this animal is the precursor of our sheep (this *uṣṭra* is different from camel). For this *ālabhana*, we have a verse:

इमंमूर्णायुं वरुणस्य नाभिं त्वघं पशूनां द्विपदां घतुष्यदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विप्सस्तं ते शुगृच्छतु ॥

—Yv. XIII.50.

The fifth important *ālabhana* is of another wild creature, now extinct, known as *śarabha* (शरभ), which when tamed and domesticated gave us *aja* or goat. For this, we have the verse:

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यञ्जनितारमणे ।
तेन देवा देवनामगमार्थैस्तेन रोहमायन्नुष मेध्यासः ॥
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विप्सस्तं ते शुगृच्छतु ॥

—Yv. XIII.51.

Thus were evolved the five *grāmya paśavaḥ* (domesticated creatures) out of the five wild precursors :

Wild precursor	Cattle
Mayu	Puruṣa or man
Gaura	Aśva or horse
Gavaya	Go or cow
Uṣṭra	Avi or sheep (uṇāyu)
Śarabha	Aja or goat.

All the five cattle are inviolable, *aghnya*, not to be killed or tortured. They constitute the *paśavaḥ* (tamed animals) of the *yajamāna* or the householder (यजमानस्य पशवः), and they are to be assured security and afforded protection (यजमानस्य पशून् पाहि — Yv. I.1). In the case of all of them, we have repeatedly been told “मा हिंसीः” i.e. do not kill, do not torture; no immolation. For details of this *ālabhana*, one may see the Śatapatha Brāhmaṇa, VII. 5.2.32-39.

One who kills or tortures our cows, horses or men even deserves to be shot with lead shells:

यदि नो गां हंसि यद्यश्वं यदि वा पूरुषम् ।
तं त्वा सीतेन विध्यामो यथा नोऽसौ वीरहा ॥

Av. I.16.4.

Such a torturer or immolator is called a *vīrahā*, or a murderer.

Immolation of a horse is considered as undesirable in the following verse also:

वातस्य जूति वरुणस्य नामिमश्वं जज्ञानश्सरिरस्य मध्ये ।
शिशुं नदीनां हृदि हिमद्रिषु ध्वजमग्ने मा हिंसीः परमे व्योमन् ॥ Yv. XIII. 42.

The horse is supposed to possess the strength and speed of wind; it is the navel of Varuṇa; it is born in the midst of water. It is not to be immolated. For cow, we have in the *R̥gveda*: मा गमनागामदिति वधिष्ठ — VIII.101.15; the cow is *aditi*, not to be cut into pieces; she deserves our affection and reverence.

The long list of animals, as given in chapter XXIV of the Yajurveda, indicates the reverential reference to our

fauna on the occasion of festivities and national activities, and just as today we have a respect even for wild life, by introducing ordinances and discipline, similarly on the occasion of big *yajñas*, wild life was exhibited with care, and the animals were released and set free after the display. The *yajñas* provided occasions of national activity and in a way, they were precursors of our Zoos and National Parks. The word *ālabhana* in the Chapter XXIV refers to several processes like procuring, catching, domesticating if possible, and arranging for public display. The word "*ālabhate*" has been used in this context; the animals were brought with care and caution, and were displayed in the prescribed camps. They were bound with posts or kept in security-cages, as the case may be. We had different wards for different types or species of creatures. We have such phrases for *ālabhana* in this Chapter :

1. धूम्रान्वसन्तायालभते । (11)
2. अग्नयेऽनीकवते प्रथमजानालभते । (16)
3. वसन्ताय कपिञ्जलानालभते । (20)
4. समुद्राय शिशुमारानालभते । (21)
5. सोमाय हस्तुसानालभते । (22)
6. अग्नये कुटरूनालभते । (23)
7. सोमाय लबानालभते । (24)
8. अह्ने पारावतानालभते । (25)
9. भूम्याऽआखूनालभते । (26)
10. वसुष्येऽऋश्यानालभते । (27)
11. ईशानाय परस्वतेऽआलभते । (28)
12. प्रजापतये पुरुषान्हस्तिनऽआलभते । (29)

Not one specimen, sometimes a variety of specimens of animals were brought to the *yajña* campus and their public display must have been very interesting and instructive to the visitors, not acquainted with fauna and wild life in their urban area. The big exhibits of the wild life were bulls, rhinoceros, tigers, lions and elephants, and creatures of great interest were frogs, serpents, marine life, birds, pigeons, boars, jackals, owls, peacocks and host of others.

METRES OF THE YAJURVEDA

The Thirteenth Chapter of the Introduction appended to our Translation of Ṛgveda Saṁhitā (Vol. I, pp. 225-237) gives an account of the prosody of the Veda. The same may, or may not, satisfy the reader of the Yajurveda Saṁhitā. The verses (ऋक्) of the Ṛgveda are essentially different from the *yajūmṣi* (यजूंषि) of the Yajurveda. Apart from the verses which, as such or with certain variations, are common to the two Saṁhitās, (their number is over three hundred or so), and some other metrical compositions which are very much like the Ṛgvedic verses, we have yet a very large number of *yajūmṣi*, which are neither prose nor metrical. And perhaps, this is the reason that the scholiasts like Mahīdhara and Uvaṭa do not mention the metres of the *kaṇḍikas* or the *mantras* of the Yajurveda while commenting on them. Svāmī Dayānanda is the only *ācārya* who has definitely given the metre (*chanda*) and *svara* of the Yajuḥ texts. Of course, musical notes or *svaras* (like *ṣadja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, and *niṣāda*) are meaningless, since they entirely depend on the metre. For example, all the *gāyatrī* metres are in *ṣadja svara*, all the *uṣṇiks* in *ṛṣabha svara*, all the *pañktis* in the *pañcama svara* and so on. Same parallelism occurs in respect to the *devatās*, colours or *varṇas* and *ṛṣis* (seers). This parallelism is exhibited in the following table and a sanction for this is available in the *Piṅgala Sūtras* :

अग्निः सविता सोमो बृहस्पतिर्मित्रवरुणाविन्द्रो

विश्वेदेवा देवताः

(Piṅgala II. 63)

The *devatās* (gods) are in the following sequence:

agni, savitr, soma, bṛhaspati, mitra, varuṇa,
indra and visvédavās.

स्वराः षड्जर्वमगान्धारमध्यमपञ्चमधैवतनिषादाः (Piṅgala III. 64)

The svaras (or notes) follow the sequence;
sadjā, ṛṣabha, gāndhāra, madhyama, pañcama,
dhaivata and niṣāda.

सितसारङ्गपिशङ्गकुष्मन्नीललोहितगौरा वर्णाः (Piṅgala III. 65)

The colours (varṇas) are in the following sequence:
sita (white), sārāṅga (green), piśāṅga, (yellow), kṛṣṇa
(dark), nīla (blue), lohita (red), and gaura (fairly white).

आग्निवेश्य-काश्यप-गौतमाक्षिरत-भार्गव-कौशिक-वासिष्ठानि गोत्राणि

(Piṅgala III. 66)

The traditional ṛṣi families (seers) or the gotras follow the sequence:

Families of Agniveśa, Kaśyapa, Gotama, Aṅgiras, Bhṛgu, Kuśika and Vasiṣṭha.

This collateral parallelism (or the *saṁhitā tarka* or group analogy) has no scientific basis, but our literature - the Vedic, the Brāhmaṇic and the Upaniṣadic abounds with such analogical studies. The seers of the Six Systems of Indian Philosophy and also Svāmī Dayānanda did not encourage this type of logic beyond a certain extent.

The collateral parallelism is tabulated below:-

Metre and Syllables	Devatā	Svara	Varṇa	Ṛṣi
Gāyatrī, 24	Agni	Sadjā	Sita	Agniveśa
Uṣṇik, 28	Savitṛ	Ṛṣabha	Sārāṅga	Kaśyapa
Anuṣṭup, 32	Soma	Gāndhāra	Piśāṅga	Gotama
Bṛhati, 36	Bṛhaspati	Madhyama	Kṛṣṇa	Aṅgiras
Pañkti, 40	Varuṇa	Pañcama	Nīla	Bhṛgu
Triṣṭubh	Indra	Dhaivata	Lohita	Kuśika
Jagati, 48	Viśvedevāḥ	Niṣāda	Gaura	Vasiṣṭha

Kātyāyana's Sarvānukrama Sūtram and Yajuh metres

The Śukla Yajurveda (White Recension of the Yajuh) belongs to the Mādhyandina school, of which Yājñavalkya was the distinguished leader. We are fortunate, that today we not only possess an authoritative text of this school, we have also an *Index Book* known as *Sarvānukrama-Sūtra*, of five adhyāyas (chapters), compiled by Kātyāyana, perhaps the same person who gave us the *Kātyāyana Śrauta Sūtras*, also known in short as *Kāfiya Śrauta Sūtras*. We are obliged to these scholars who carefully edited the Yajuh texts, and kept for us an account of the relevant *chandas*, *devatās* and *ṛsis* (as far as available); they counted the syllables and verses of the text, and thereby preserved the texts in their traditional forms, otherwise they could have been lost to us.

Needless to say that Kātyāyana's *Sarvānukrama Sūtra* is not very old. The Yajuh texts and their traditions are older, much older than normally we can think of. In our cultural and literary history, there was never a time when mankind was not familiar with Ṛks, Yajūḥs and Sāmans and the Atharvan texts.

The *Sarvānukrama* text in Chapter I states that the Yajurveda starts with words *iṣe tvā* and ends with words *kham brahma* (इमेत्वादि खम्ब्रह्मान्तम्). Like so many other scholars, Kātyāyana, the author of the *Sarvānukrama Sūtra*, is definitely of the opinion that it is absolutely essential to be familiar with the Ṛsis, Devatās and Chandas (metres) of the *mantras* before one can really understand the sense of the Vedic texts.

एतानि (ऋषिदैवतच्छन्दांसि) अविदित्वा योऽपीतेऽनुब्रूते जपति जुहोति यजते याजयते तस्य ब्रह्म निर्वीर्यं यातयामं भवति ।

Most of our traditional commentators agree with this, and hence, it is usually customary to know the ṛsi, devatā and metre of every passage in the Vedas.

According to Dayānanda, and to most of others also, the ṛsi assigned to a Vedic passage is not the author of the text, it is usually the name of a historical person who could for the first time comprehend the *inner meaning* of the text. The verses or the mantras pre-existed these ṛsis (who in fact, are

the men of history). But in most of the cases, we do not possess a reliable list of the names of these persons. In such cases, the names, given in this index are merely conceptual (and thus evidently non-historical). The names of ṛṣis assigned to such verses may be a word already existing in the verse.

Not the ṛṣis, but the *devatās* assigned to these texts are really of value in interpreting these verses. Then, what about the metre or the name of the *chanda*? Most of the authorities do not attach any importance to naming the *chandās* of a Vedic text; only in a few exceptional cases, the interpretation of a text appears to depend on your identifying the *chanda*. It has been correctly postulated that in the case of the Vedic verses, the interpretation of a word depends on the *udatta*, *anudatta* and *svarita* *śvaras* assigned to syllables. For example, word *bhrātṛya*, ब्रातृव्य, has two meanings: (i) an opponent (or a rival), (ii) a nephew, e.g. ब्रातृव्यस्य वधाय (Yv. I.18). If the initial syllable is *udatta*, then it would mean *a rival*, otherwise a nephew. In the Vedic text, the *udatta* is on the initial syllable, and hence it means a rival.

Neither Dayānanda, nor Mahīdhara or Uvaṭa discusses the subject of *accents* in details in their commentaries to avoid confusion and unnecessary extravagance. Mahīdhara and Uvaṭa give the names of the metres, mostly only where the Sarvānukrama Sūtras have given — not everywhere. Dayānanda, however, clearly assigns metres in all the Yajuh verses. Mahīdhara exhaustively discusses the first mantra, इषेत्वोर्जोत्वा - its grammar, the etymology, the *vinīyoga*, but later on, he avoids all such details. In principle, he, however, agrees with other scholars that the interpretation of a verse should depend on what the *devatā* of the text is and what *chanda*, *ṛṣi* and *svara* are:

“तच्चाध्ययनं प्रतिमंत्रमुपि छन्दोदेवताज्ञानपूर्वकं विधेयमन्यथा दोषश्रवणात् ।”

In theory, it is all right, that the interpretation of a verse could depend on its metre, but in practice it is not usually so.

So far as the Yajuh texts are concerned, we are forced to deal with several types of texts:-

- (a) Texts, actually in metrical verses (as in the *R̥gveda*), e.g. Yv. XXV.10-45; the usual metres are pañkti, triṣṭubh, bṛhaṭī, and jagatī; also Yv. XXVII.

1-44.

- (b) The metrical verses are interspersed with one of more prose-type of texts. They are not *verses* in the usual sense. One can, however, count the number of syllables, and assign them a metre accordingly. The number of syllables could be as high as 106. (*svarād-utkṛti* - e.g. (i) XXVII. 45 - *nicṛdabhikṛti* (निचृद्-अभिकृति) with $24 + 44 + 12 + 19 = 99$ (see संवत्सरोऽसिः). (ii) XXII. 22 - 106 syllables - *svarād-utkṛti* (see आब्रह्मन् ब्राह्मणो०)
- (c) In some of the Vedic texts, the number of syllables may exceed 106 even. Then as Dayānanda has done, a passage is broken into two or more fragments, and each fragment is given a relevant name of the metre, e.g.
- (i) Yv. I.1. - इये त्वा० etc.: (a) इये to भागं (38) (b) प्रजावती to पाहि (42) = *svarāt-br̥hatī* + *brāhmī-uṣṇik*, $38 + 42 = 80$.
- (ii) Yv. IX. 2 - ध्रुवसदं त्वा० = (i) ध्रुवसदं to जुष्टपदं (40) + अप्सुपदं to जुष्टतमम् (92) = *ārṣī-pankti* + *vikṛti* $40 + 92 = 132$.
- (iii) X.4 - सूर्यत्वचस त्वा० = (i) सूर्यत्वचस to दत्त स्वाहा (48) + (ii) सूर्यत्वचस to अमुष्मै दत्त (42) + (iii) वजसित to अमुष्मै दत्त (56) + (iv) शविष्ठा to अमुष्मै दत्त (36) + (v) जनमृत to अमुष्मै दत्त (30) + (vi) विश्वमृत to अमुष्मै दत्त (45) + मधुमती (vii) to दधतीः = *jagatī* + *svarāt-pankti* + *svarāt-brāhmī-br̥hatī* *svarāt-brāhmī br̥hati* + *ārṣī-pankti* + *bhurik-triṣṭup* + *bhurik* - + (45) *triṣṭup* = $48 + 42 + 56 + 56 + 30 + 45 + 45 = 322$.

Mahīdhara (and also Uvaṭa) does not give the names of Yajuh - metres on his own. He has no hesitation in assigning the name to a metre in case the treatise *Sarvānukrama Sūtras* does so. For example:

Yv. XXXVII. 19 - हृदे त्वा० - *paroṣṇik* (or *virād-uṣṇik*)

$$7 + 7 + 12 = 26$$

Yv. XL. 1 - ईशावास्य० - *anuṣṭup*, $16 + 16 = 32$

Yv. XL. 4 - अनेजदेकं - *triṣṭup*, $22 + 21 = 43$

Yv. XL. 8 - स पर्यगा० (*svarāt*) *jagatī* $23 + 27 = 50$

Vedic Metres and their Classification

Our classification of metres depends on the number of syllables in a verse. In counting syllables, only those letters are considered as end in a vowel. (Vowel, short or long, is itself a syllable for counting. A consonant without a vowel is out-right rejected); e.g.

ज्योत्स्ना - jyotsnā, J-YO-T-S-NĀ, has five letters in all but only two vowels — and the word has thus only 2 syllables (यो, ना ; *yo* and *nā*) अग्निर्ज्योतिर्यजोतिरग्निः -A-G-NI-R-J-YO-TI-R-J-YO-TI-RA-G-NIḤ The phrase has eight vowels, and hence it is of eight syllables. (iḥ in “agniḥ” is considered as one vowel, not two i and ḥ.)

Each metre of eight types

The gāyatrī metre belongs to eight types, known as āṛṣī-gāyatrī, daivī-gāyatrī, āsurī, gāyatrī, prājāpatya gāyatrī, yājuṣī gāyatrī, sāmnī gāyatrī, ārcī gāyatrī, and brāhmī gāyatrī.

Similarly uṣṇik, anuṣṭup, bṛhatī, paṅkti, triṣṭup and jagatī have eight types:

āṛṣī, daivī, āsurī, prājāpatya, yājuṣa, sāmnī, ārcī and brāhmī.

Thus in all we have $7 \times 8 = 56$ types of metres. The following table summarizes the classification.

Table I
Metres with number of syllables

	Gāyatrī	Uṣṇik	Anuṣṭup	Bṛhatī	Paṅkti	Triṣṭup	Jagatī	+ or-
A ṛṣī	24	28	32	36	40	44	48	+4
Daivī	1	2	3	4	5	6	7	+1
A surī	15	14	13	12	11	10	9	-1
Prājāpatya	8	12	16	20	24	28	32	+4
Yājuṣī	6	7	8	9	10	11	12	+1
Sāmnī	12	14	16	18	20	22	24	+2
Ārcī	18	21	24	27	30	33	36	+3
Brāhmī	36	42	48	54	60	66	72	+6

Thus, by referring to the vertical and horizontal columns, one can easily find out the number of syllables

pertaining to any metre. For example;

(i) sāmī trīṣṭup - 22 syllables.

(ii) prājpatyā anuṣṭup - 16 syllables.

(iii) brāhmī jagatī - 72 syllables.

We shall quote here a few examples from the Yajurveda text:

Ārṣī Gāyatrī - विश्वानि देव सवित दुहितानि परा सुव यद् भद्रं तन्न आ सुव
(XXX. 3)

-24 syllables

Daivī Gāyatrī-ओं (ओ३म्)

-1 syllable,

Daivī Uṣṇik - भुवः

-2 syllables

Daivī Bṛhatī - भूर्भुवः स्वः

-4 syllables

Prājapatyā Gāyatrī - अग्निज्योतिर्ज्योतिरग्निः

(Yv. III. 9) - 8 syllables.

Daivī Anuṣṭup - इये त्वा

-3 syllables (I.1)

ऊर्जे त्वा

-3 syllables (I.2)

Daivī Bṛhatī वायवस्य

-4 syllables (I. 1)

Āsurī Gāyatrī - उपयामगृहीतोऽसि मित्रावरुणाम्यां त्वा

(VII. 9) - 15 syllables

Ārṣī uṣṇik - उपयामगृहीतोऽस्यन्तर्यच्छ मधवन् पाहि सोमम् ।

उरुष्व रायऽएषो यजस्व ॥ (VII. 4) -28 syllables

Ārṣī-Trīṣṭup—

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्रग्न्योर्भागधेयी स्य मित्रावरुणयोर्भागधेयी स्य विश्वेषां देवानां भागधेयी स्य । (VI. 24; first fragment from अग्नेर्वो to भागधेयी स्य)

- 44 syllables

Brāhmī-uṣṇik (i) रक्षतां भागोऽसि निरस्त ध्रुवस ऽ इदमह ऽ रक्षो ववाधऽइदमह रक्षोऽधमं तमो नयामि । (42 syllables)

(ii) घृतेन घृतापुथिवी प्रोर्णुवापां वायो वे त्तोकानामग्निराज्यस्य वेतु स्वाहा स्वाहाकृतेऽऊर्ध्वनमसं मारुतं गच्छतम् । (VI. 16) — 42 syllables

Nicṛt, Bhurik, Virāt and Svarāt

All the fifty-six types of metres tabulated above (Table I) have an assigned number of syllables with the least number in the *daivī* series : 1, 2, 3, 4, 5, 6, and 7; and the highest number in the *brāhmī* series : 36, 42, 48, 54, 60, 66, 72.

Of course, the number of syllables is prescribed, but the observation to this number is not rigid.

We have two Sūtras, given by Piṅgala in his *Chandaḥ-Sāstram*. (The first is):

ऊनाधिकेनैकेन निघृदपुरिजौ । (III. 59)

i.e. (N-1) gives *nicṛt* and (N + 1) gives *bhurik*;
(One syllable less than usual gives *nicṛt*, and one syllable more gives *bhurik*). The second is:

द्वाम्यां विराट्-स्वराजौ । (III. 60)

i.e. (N-2) gives *virāt*, and (N + 2) gives *svarāt*, (two syllables less than the usual gives *virāt*, and two syllables in excess gives *svarāt*).

(A) *Nicṛt* (N-1)

Any metre which is *deficient* by one syllable, is further known as *nicṛt*; e.g.

(i) *Jagatī* metre is of 48 syllables, and hence *nicṛt jagatī* has $48 - 1 = 47$ syllables.

अदित्यै रात्नासि, Yv. I.30 ; $24 + 23 = 47$

(ii) *Brāhmī bṛhaṭī* has 54 syllables, and hence *nicṛt brāhmī bṛhaṭī* has $54 - 1 = 53$ syllables, e.g. तमिदसि सूर्यत्त्वा, Yv. II.5, $19 + 34 = 53$ syllables.

(B) *Bhurik* - (N + 1)

A metre with an extra syllable is known as *bhurik*;

(i) *Uṣṇik* metre has 28 syllables.

Bhurik-uṣṇik has $28 + 1 = 29$ syllables

वातो वा मनो वा गन्धर्वाः सप्तविंशतिः (14)

ते अग्नेऽश्वमयुज्जैस्तेऽस्मिन् जवमादधुः । (16) -Yv. IX.7.

$(14 + 15) = 29$

(ii) *Brāhmī bṛhaṭī* has 54 syllables.

Therefore *bhurik Brāhmī bṛhaṭī* has $54 + 1 = 55$ syllables, e.g.

देवस्य त्वा सवितुः प्रतयेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । (20)

उपांशुशो वीर्येण जुहोमि हतं रक्षः स्वाहा (15)

रक्षसां त्वा वषायावधिष्णु (10)

रक्षो ऽवधिष्णामुमती हतः ॥ (10)

$(20 + 15 + 10 + 10 = 55)$

-Yv. IX. 38

(C) *Virāt* - (N - 2)

Virāt metre is *deficient* by 2 syllables.

(i) *Bṛhaṭī* has 36 syllables, and therefore, *virāt bṛhaṭī* has $36 - 2 = 34$ syllables:

वत्स्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि । (16)

वृहस्पतिष्टया सुम्ने रम्यातु रुद्रो वसुभिराचके (18)

$(16 + 18 = 34)$

- Yv. IV.21

(ii) *Brāhmī triṣṭup* has 66 syllables, and hence *virāt brāhmī triṣṭup* has $66 - 2 = 64$ syllables,

अग्निं होतारं मन्ये दास्वन्तं वसुं सुनुं (14)

सहस्रो जातवेदसं विप्रं न जातवेदसम् (16)

य ऽ अर्ध्वया स्वध्वरो देवो देवाच्या कृपा । (14)

घृतस्य विष्मष्टिमनु वष्टि (10)

शोचिषा ऽऽ जुहानस्य सर्पिषः ॥ (10)

(14 + 16 + 14 + 10 + 10 = 64)

—Yv. XV. 47

Svarāt - (N + 2)

Svarāt metre has two syllables in excess.

(i) *Anuṣṭup* has 32 syllables, and hence *svarāt anuṣṭup* has $32 + 2 = 34$ syllables.

चिदसि तया देवतयाक्किरस्वत् पुवा सीद । (16)

परिचिदसि तया देवतयाक्किरस्वत् पुवा सीद ॥ (18)

(16 + 18 = 34)

- Yv. 12.53

(ii) *Brāhmī triṣṭup* has 66 syllables, and therefore *svarāt brāhmī triṣṭup* has $66 + 2 = 68$ syllables.

देवान् दिवमग्न्यज्ञस्ततो मा द्रविणमष्टु (16)

मनुष्यान्तरिक्षमग्न्यज्ञस्ततो मा द्रविणमष्टु (19)

पितृन् पृथिवीमग्न्यज्ञस्ततो मा द्रविणमष्टु (17)

यं कं च लोकमग्न्यज्ञस्ततो मे मद्रमभूत् ॥ (16)

(16 + 19 + 17 + 16 = 68) -Yv. VIII. 60

Some general rules of the metres

The unit of a metre is a syllable; the total number of syllables in a verse decides the type of the metre. Again a verse may be broken into a number of feet (*pāda*, पाद or *caraṇa*, चरण). This number may be one, two, three or four, but never more than four. Each *pāda* would have a definite number of syllables. Sometimes, though rarely, a poet takes a little license, and he may phonetically break up a syllable into two syllables to fulfil the requirements of the prescribed rule.

(इयादि पूरणः - Piṅgala III. 2) as

(i) तत्सवितुर्वरेण्यं

(7 syllables) is broken as

तत्सवितुर्वरेण्यं

(8 syllables). (XXX. 2)

(ii) दिवं गच्छ त्वं पत

(7 syllables) is changed to

दिवं गच्छ सुवं पत

(8 syllables). (XII.4)

- (a) In the *gāyatrī* metre, each *pāda* has eight syllables (गायत्र्या वसवः - *Piṅgala* III. 3) - *vasu* denotes the numerical figure 8, because *vasus* are said to be eight in number.
- (b) In the *Jagatī* metre, each *pāda* has twelve syllables (जगत्या आदित्याः - *Piṅgala* II. 6) - *āditya* denotes the number 12, since *ādityas* said to be 12 number.
- (c) In the *virāj* metre, each *pāda* has ten syllables (विराजो दिकः - *Piṅgala* III. 5) - *dik* or directions are said to be 10 in number.
- (d) In the *triṣṭup* metre, each *pāda* has 11 syllables (त्रिष्टुभो रुद्राः - *Piṅgala* III. 6) - *rudra* stands for the number 11, since *rudras* are said to be 11.

Special Varieties of *Gāyatrī*

1. *Gāyatrī*, *Ārṣī Gāyatrī* - Normally, *Gāyatrī* is a three-footed metre, with 8 syllables in every *pāda*: 8 + 8 + 8 (i.e. three *gāyatra pādas*).

विश्वानि देव सवितर (8)

दुरितानि परा सुव । (8)

यद् मद्रं तन्न जा सुव ॥ (8) -Yv. XXX. 3

2. *Nicṛd gāyatrī* - 24 - 1; i.e., with one syllable less, a *gāyatrī* metre becomes *nicṛd gāyatrī*.

तत्सवितुर्वरेण्यं (7)

मर्गो देवस्य धीमहि (8)

धियो यो नः प्रचोदयात् (8)

(7 + 8 + 8 = 23) -Yv. XXX. 2

3. *Bhrik gāyatrī* - 24 + 1 = 25, i.e. with one syllable in excess to the usual 24 syllables.

उक्ताः सञ्चरा ऽ एताऽ (7)

ऐन्द्राग्नाः प्रासुक्ता माहेन्द्रा (9)

बहुरूपा वैश्वकर्माः (9)

(7 + 9 + 9 = 25) -Yv. XXIV. 17

4. *Virāj gāyatrī* - 24 - 2 = 22, i.e. with two syllables less than the usual syllables in the *gāyatrī*.

आदर्घ्यद् वृषण्वसू । (8)

दुःशतो मर्त्यो रिपुः ॥ (7)

(7 + 8 + 7 = 22) -Yv. XX. 82

5. *Svarād gāyatrī* - 24 + 2 = 26, i.e. with two syllables extra,
कृष्णा भीमा धूमाऽआन्तरिक्षा (10)

बृहन्तो दिव्याः भुक्ता (8)

वैद्युताः सिष्मास्तारकाः (8)

(10 + 8 + 8 = 26) -Yv. XXIV. 10

6. *Dvipadā virāt gāyatrī* - The *gāyatrī* metre is usually tripāda, i.e. having three feet, but we have here a *dvipadā gāyatrī* (*virāt*, since, here we have two syllables less than the usual 24 ones, i.e. $24 - 2 = 22$).

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । (14)

मा त्वा हिंसीन्मा मा हिंसीः (8)

(14 + 8 = 22 syllables) -Yv. XX. 1

7. *Pipīlikamadhyā nicṛd gāyatrī* - 8 + 7 + 8. This is also ordinary *nicṛd gāyatrī* (24 - 1) with the 7-syllable-metre placed in the middle (a special case of *nicṛd gāyatrī*).

देवस्य तवितुर्मति- (8)

मासुवं विश्वदेव्यम् (7)

पिया मगं मनामहे (8)

(8 + 7 + 8) -Yv. XXII. 14

8. *Pipīlikamadhyā gāyatrī* - In this variation of *gāyatrī*, the middle pāda (the second one) is of the least number of syllables (त्रिपादणिष्ठमध्या पिपीलिकमध्या-Piṅgala III. 57).

परि सुवानश्चक्षते (8)

देवमादनः (5)

क्रतुरिन्दु विचक्षणः (8)

(8 + 5 + 8) -Rv. IX. 107.3

9. *Yavamadhyā (virāt) gāyatrī* - This variety of *gāyatrī* is reverse of the *pipīlikamadhyā* in the sense, that the first and the third pādas are short, whereas the middle pāda is the lon-

gest one (विपरीत यवमध्या -*Piṅgala* III. 58).

सुनावमारुहेय (7)
मस्रवन्तीमनागसम् । (8)
शतारित्राष्टस्वस्तये (7)
(7 + 8 + 7) -Yv. XXI. 7

Similarly

गन्तारा हि त्यो ऽ वसे (7)
हवं विप्रस्य मावतः (8)
धर्तारा चर्षणीनाम् (7) -Rv. I. 17.2.
Again—

सुदेवः समहासति (8)
सुवीरो नरो मरुतः स मर्त्यः (11)
यं त्रायध्ये त्साम ते ॥ (7) -Rv. v. 53.15

10. *Catuspāda gāyatrī* (6 + 6 + 6 + 6 = 24) - Usually the *gāyatrī* metre is of three *pādas*, but one may have a four-footed variety also: (आद्यचतुष्पाद् ऋतुभिः -*Piṅgala* III. 8)

दोषो गाय बृहद् (6)
गायष्टु महे हि (6)
आयर्वण स्तुहि (6)
देवं सवितारम् ॥ (6) -Av. VI. 1.1

11. *Pāda nicṛt gāyatrī* - 7 + 7 + 7 - It is a three-footed *gāyatrī*, with every *pāda* short of one syllable (क्वचित् त्रिपादृषिभिः -*Piṅgala* II. 9); the term “*ṛṣi*” stands for numeral 7.

युवाकु हि शचीनां (7)
युवाकु सुमतीनाम् (7)
भूयाम वाजदाव्नाम् ॥ (7)
(7 + 7 + 7) -Rv. I. 17.4

12. *Pāda nicṛt gāyatrī* or a *atipāda nicṛt gāyatrī* - 6 + 8 + 7 - In this variety of *gāyatrī*, the *gāyātra pāda* (of eight syllables) is placed between a *pāda* of 6 syllables, and another (the last *pāda*) of 7 syllables.

ता पादनिचृत् । (10)

षट्क सप्तकयोर्मध्ये ऽ ष्टावतिपादनिचृत् - *Piṅgala* III. 10, 11.

प्रेष्ठं वो अतिथिं (6)

स्तुषे मित्रमिव प्रियम् (8)

अग्निं रयं न वेद्यम् (7) -Rv. VIII. 84.1

13. *Nāgi gāyatrī* - 9 + 9 + 6 - *Piṅgala* describes this *gāyatrī*, having the first two *pādas* of nine syllables each, followed by a *pāda* of six (9 + 9 + 6 = 24): (द्वौ नवकौ षट्कश्चनागी - III. 12).

अग्ने तमघाश्वं न स्तोमैः (9)

क्रतुं न भद्रं हृदिस्पृशम् (9)

ऋद्ध्यामा त ओहैः ॥ (6) -Rv. IV. 10.1

14. *Vārāhī gāyatrī* - 6 + 9 + 9 - The converse of the *nāgi gāyatrī* is the *vārāhī*. (विपरीता वाराही, III. 13).

अग्ने मुह महौ (6)

अति य ईमा देवयुञ्जनम् (10)

इयेष वहिरासदम् (8)

(6 + 10 + 8 = 24) -Rv. IV. 9.1

15. *Vardhamānā gāyatrī*, 6 + 7 + 8 = 21 - A metre in which the number of syllables stands in the progressive series of six, seven and eight, is called *vardhamānā gāyatrī*; (षट्क सप्तकाष्टकैर्वर्धमाना - *Piṅgala* III. 14).

त्वमग्ने यज्ञानां (6)

होता विश्वेषां हितः (7)

देवेभिरनुषे जने ॥ (8) -Rv. VI. 16.1

(6 + 7 + 8 = 21; this metre is also known as *ārcī uṣṇik*).

16. *Pratiṣṭhā gāyatrī* - 8 + 7 + 6 = 21; this is reverse of *vardhamānā gāyatrī*. (विपरीता प्रतिष्ठा - *Piṅgala* III. 15)

आपः पृणीत भेषजं

(8)

वरुणं तन्वे ३ मम (7)
 ज्योक् च सूर्यं दृशे । (6) Rv. IX. 107.6
 इन्द्रस्य स्यूरसीन्द्रस्य (8)
 ध्रुवोऽसि ऐन्द्रमसि (7)
 वैश्वदेवमसि । (6) Yv. V. 30
 (This is also known as *ārcī-uṣṇik*.)

17. *Dvipāda virāt gāyatrī* - $12 + 8 = 20$ syllables (तृतीयं द्विपाज्जागत गायत्राभ्याम् - *Piṅgala*, III. 16). This is a metre of 2 *pādas*, the first of which is a *jāgata* (of 12 syllables), and the second a *gāyatra* (of 8 syllables).

नृभिर्यमानो हयतो विचक्षणो (12)
 राजा देवः समुद्रियः (8) — Rv. X. 107.16
 This may also be classed as *pipīlikamadhyā gāyatrī*

नृभिर्यमानो हयतो (8)
 विचक्षणो (4)
 राजा देवः समुद्रियः (8)
 ($8 + 4 + 8 = 20$)

Uṣṇik Metres

The *Piṅgala Sūtras* III. 18 to III. 22 describe *uṣṇik* metres, which are usually of three *pādas* of $8 + 8 + 12$ syllables (उष्णिग् गायत्री जागतश्च, i.e. of two *gāyātras* and one *jāgata* - II. 18). They may be of four *pādas* also.

1. *Ārṣa uṣṇik* or simply *uṣṇik* - $7 + 7 + 7 + 7 = 28$, but may be of 2 *pādas* or 3 *pādas* even.

(a) स्वयंभूरसि श्रेष्ठो (7)
 रश्मिर्वर्चोदाऽसि (7)
 वर्चो मे देहि । -सूर्य- (7)
 स्यावृतमन्वावर्ते (7) — Yv. II. 26

This may be written in two padas also of 19 + 9 syllables.

- (a) स्वयंपूरसि श्रेष्ठो रश्मिवर्चोदाऽजसि वर्चो मे देहि । (19)
सूर्यस्यावृतमन्वावर्ते (1)
(b) प्रेक्षोऽग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ । (18)
त्वा ऽंशश्चन्त ऽ उपयन्ति वाजाः । (10)
(18 + 10 = 28) -Yv. XVII. 76

2. *Nicṛd uṣṇik* - 28 - 1 = 27 syllables.

- अभ्यावर्तस्व पृथिवि यज्ञेन पयसा सह । (16)
वपां तेऽअग्निरिषितोऽअरोहत् ॥ (11)
(16 + 11 = 27) -Yv. XII. 103

3. *Bhurik uṣṇik* - (28 + 1 = 29) - One syllable in excess to the normal number.

- (i) अग्ने व्रतपते व्रतमचारिषं (12)
तदशकं तन्नेऽराधीदहं (11)
यऽएवाऽस्मि सोऽस्मि ॥ (6)
(12 + 11 + 6 = 29) -Yv. II. 28
(ii) परमस्याः परावतो रोहिदश्वऽह्नागहि । (16)
पुरीष्यः पुरुषियोऽग्ने त्वं तरा मृषः ॥ (13)
(16 + 13 = 29) -Yv. XI. 72

4. *Virād uṣṇik* - 28 - 2 = 26 syllables.

- होता यज्ञराजापति सोमस्य महिम्नः । (14)
जुषतां पिबतु सोम होतर्यज ॥ (12)
(14 + 12 = 26 syllables) -Yv. XXIII. 64

5. *Svarād uṣṇik* - 28 + 2 = 30 syllables.

- देवा गातुविदो गातुं विश्वा गातुमित । (14)
मनसस्पतऽहं देव यज्ञं स्वाहा वाते धाः ॥ (16)
(14 + 16 = 30) -Yv. VIII. 21

6. *Kakubh uṣṇik* - Whereas $8 + 8 + 12$ is the common *uṣṇik* (one *jāgata* between two *gāyātras*), in *kakubh uṣṇik*, there is a *jāgata* between two *gāyātra pādas*: $8 + 12 + 8$:

युष्माकं स्मा रयीं अनु- (8)

मुदे दधे मरुतो जीरदानवः । (12)

वृष्टीं धावो यतोऽरिः ॥ (8)

($8 + 12 + 8$ syllables) -Rv. V. 53.5

7. *Puraḥ uṣṇik* पुर उष्णिक्- When the first *pāda* is *jāgata* (i.e. of 12 syllables), and then followed by the two *gāyātras* (8) (8), then it is *puraḥ- uṣṇik* = $12 + 8 + 8$:

अप्वन्तरमुतमप्सु भेषजम् - (12)

पावृतं प्रशस्तये । (7)

देवा भवत वाजिनः ॥ (8)

($12 + 7 + 8$, निचृद् पुर उष्णिक् = 27) -Rv. I. 23.19

8. *Paroṣṇik* - $8 + 8 + 12 = 28$, i.e. the *jāgata pāda* (of 12 syllables) is the last one, the first two being the *gāyātras* (परोष्णिक् परः- *Piṅgala*, III. 21) -This is not a new type, since it refers to the very definition of common *uṣṇik* (उष्णिग्गायत्री जागतश्च, III. 18)

9. *Catuṣpāda uṣṇik*, i.e. $7 + 7 + 7 + 7 = 28$

नदं व ओदतीनां (7)

नदं योयुवतीनाम् । (7)

पतिं वो अघ्न्यानां (6)

वेनूनामिषुष्यति ॥ (7) -Rv. VIII. 69.2.

(An extra-syllable has been provided in the third quarto (license according to ह्यादिपूरणः -*Piṅgala* III.2); otherwise the whole verse may be called as *nicṛd - catuṣpāda - uṣṇik*.

Anuṣṭup Metres

1. *Ārṣī anuṣṭup* or merely *Anuṣṭup* - They have the four *pādas* of 8 syllables each : $8 + 8 + 8 + 8 = 32$ syllables (अनुष्टुप् गायत्री - the word *gāyātra* denotes 8 syllables -*Piṅgala*, III. 23).

ततो विराडजायत (8)

विराजो ऽ अधिपूरुषः । (8)
 स जातो ऽ अत्यरिष्यत (8)
 पशवाद् भूमिमथो पुरः ॥ (8) —Yv. XXXI. 5

2. *Nicṛd anuṣṭup* - (32 - 1) = 31 syllables, i.e. onosyllable less

पुरुष ऽ एवेद सर्व (8)
 यद्भूतं यच्च भाव्यम् । (7)
 उतामृतत्वस्येशानो (8)
 यदन्नेनातिरोहति ॥ (8) (Yv. XXX 1.2)
 (8 + 7 + 8 + 8 = 31)

3. *Bhurik anuṣṭup* - (32 + 1) = 33 syllables, i.e. one syllable more than usual.

त्वे ऽ अग्ने स्वाहुत (7)
 प्रियासः सन्तु सूरयः । (8)
 यन्तारो ये मघवानो (8)
 जनानामूर्वान्दयन्त गोनाम् । (10) —Yv. XXXIII.14
 (7 + 8 + 8 + 10 = 33 syllables)

4. *Virāt anuṣṭup* - (32 - 2) = 30 syllables, i.e. 2 syllables less than usual.

तस्माद्यज्ञात् सर्वहुतः (8)
 सम्भृतं पृषदाज्यम् । (7)
 पशून्ताँश्चक्रे वायव्या- (8)
 नारण्या गाम्याश्च ये ॥ (7) —Yv. XXXII.6
 (8 + 7 + 8 + 7 = 30 syllables)

5. *Svarād anuṣṭup*, 32 + 2 = 34, i.e. 2 syllables more than usual.

अनहुवाहमन्वारभामहे (10)
 सौरभेय स्वस्तये । (7)
 स न ऽ इन्द्र ऽ देवेभ्यो (9)
 वह्निः सन्तरणो भव ॥ (8) (Yv. XXXV. 13)
 (10 + 7 + 9 + 8 = 34 syllables).

6. *Tripāda anuṣṭup* - Sometimes, one may have an anuṣṭup of three pādas, i.e. with two jāgata lines (of twelve syllables each) and one gāyatra line of eight syllables: $12 + 12 + 8 = 32$; or $12 + 8 + 12$ or $8 + 12 + 12$. (त्रिपाद्वचिर्जागताम्यां च (24) मध्ये ऽ न्ते च (25) — *Piṅgala*, III. 24-25)

पर्युषु प्रयन्त्य वाजसातये (11)

परि वृत्राणि सक्षणिः (8)

द्विषत्तरघ्या ऋणया न ईयसे ॥ (12)

($11 + 8 + 12$, nicṛd) (Rv. IX. 110.1)

7. *Pipīlikamadhyā virāṭ anuṣṭup* - Virāṭ anuṣṭup has $32 - 2 = 30$ syllables. In the following verse, these are divided as follows in 3 pādas;

अजीजनो हि पवमान सूर्य (11)

विषारे शक्मना पयः । (8)

गोजीरया र ह्माणः पुरन्ध्या ॥ (11)

($11 + 8 + 11 = 30$) — Yv. XX11.18

Kātyāyana's Sarvānukramaṇī of the R̥gveda gives the following eight variations of the anuṣṭup-metre:

Anuṣṭup - $8 + 8 + 8 + 8 = 32$ syllables.

Mahāpada pañkti, महापदपंक्ति, $5 + 5 + 5 + 5 + 5 + 6 = 31$ syllables,

Virāṭ, विराट्, $10 + 10 + 10, 11 + 11 + 11 = 33$ syllables.

Naṣṭarūpi, नष्टरूपी, $9 + 10 + 13 = 32$ syllables.

Kṛti, कृति, $12 + 12 + 8 = 32$ syllables.

Pipīlikamadhyā, पिपीलिकामध्या, $12 + 8 + 12 = 32$ syllables.

Kāvīrāṭ, काविराट्, $9 + 12 + 9 = 30$ syllables.

Bṛhaṭī Metres

According to *Piṅgala*, one jāgata line followed by three gāyatra lines constitute the bṛhaṭī metre : $12 + 8 + 8 + 8 = 36$ syllables in all - बृहती जागतस्त्रयश्च गायत्राः - III. 26.

Thus the bṛhaṭī metre has normally 36 syllables :

one syllable less means *nicṛd - bṛhaṭī* (36 - 1) = 35; one syllable more means *bhurik-bṛhāṭī* (36 + 1 = 37); two syllables less (36 - 2 = 34) means *virāṭ - bṛhaṭī*, and two syllables more means *svarāṭ - bṛhaṭī* metre.

1. *Ārṣī bṛhaṭī, or simply bṛhaṭī* - 36 syllables:

अपाभिद न्ययन् तमुद्रस्य निवेशनम् । (15)

अन्याँस्ते ऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्य ऽशिवो भव ॥ (21)

(15 + 21 = 36)

—Yv. XVII.7

2. *Nicṛd bṛhaṭī* - 36 - 1 = 35 syllables, i.e. one syllable less than usual.

मेघां मे वरुणो ददातु मेघामग्निः प्रजापतिः । (17)

मेघामिन्द्रश्च वायुश्च मेघां धाता ददातु मे स्वाहा ॥ (18)

(17 + 18 = 35)

—Yv. XXXII.15

3. *Bhurik bṛhaṭī* - 36 + 1 = 37 syllables, i.e. one syllable more than usual.

नमस्ते हरसे शोचिषे नमस्ते ऽ अस्त्वचिषे । (16)

अन्याँस्ते अस्मत्तपन्तु हेतयः (11)

पावको ऽ अस्मभ्य ऽशिवो भव ॥ (10)

(16 + 11 + 10 = 37)

—Yv. XXXVI. 20

4. *Virāṭ bṛhaṭī* 36 - 2 = 34, i.e. 2 syllables less than the usual.

शारदेन ऋतुना देवा ऽ एक वि ऽ श ऽ ऋभव स्तुताः । (18)

वैराजेन श्रिया श्रिय ऽ हविरिन्द्रे वयो दधुः ॥ (16)

(18 + 16 = 34)

—Yv. XXI.26

5. *Svarāṭ bṛhaṭī* - 36 + 2 = 38 syllables, i.e. two syllables more than usual.

आजुह्वान ऽ ईद्वयो वन्द्यशंघा (9)

याह्वग्ने वसुभिः सजोषाः । (9)

त्वां देवानामसि यह्व होता (10)

स ऽ एनान्यक्षीषितो यजीयान् (10)

(18 + 20 = 38 = 9 + 9 + 10 + 10)

—Yv. XXIX. 28

6. *Pipīlkāmadhyā Bṛhaṭī* - 14 + 8 + 14; the shortest pāda being at the centre.

पृथिव्या ऽ अहमुदन्तरिक्षमारुहम्-(14)

न्तरिक्षादिवमारुहम् । (8)

दिवो नाकस्य पृष्ठात् स्वर्ग्योत्तरिगामहम् (14)—Yv. XVII. 67

7. *Pathyā Bṛhaṭī* - 8 + 8 + 12 + 8 = 36 syllables. Here in this metre, the first two and the fourth pādas are gāyatra (of 8 syllables) and third pāda is jāgata (of 12 syllables): पथ्या पूर्वश्चेत् तृतीया । -*Piṅgala*, III. 27.

कदाचन स्तरीरसि (8)

नेन्द्र तश्चसि दाशुपे । (8)

उपोपेन्नु मघवन् भूय ऽ इन्नुते (12)

दानं देवस्य पृच्यते ॥ (8) —Yv. III. 34

8. *Nyāṅku sārīṇī bṛhaṭī* - 8 + 12 + 8 + 8 = 36 syllables i.e. the jāgata pāda (of 12 syllables) comprises the second pāda; whereas the first, third and the fourth pādas are gāyatra (of 8 syllables). (न्यङ्कुसारिणी द्वितीयः -*Piṅgala*, III. 28). Krauṣṭuka Ācārya has named the same metre as *skandho-grīvī* (स्कन्धोग्रीवी कौष्टुकेः - *Piṅgala*, III. 29) स्कन्धोग्रीवी = a neck between two shoulders.

According to Yāska, the same metre is known as *urobṛhaṭī* (उरोबृहती यास्कस्य - *Piṅgala*, III. 30)

9. *Upariṣṭād bṛhaṭī* - 8 + 8 + 8 + 12 = 36, the jāgata pāda (of 12 syllables) is the fourth one, the first three being the gāyatra pādas of 8 syllables. (उपरिष्टाद् बृहत्पन्ते - *Piṅgala* III. 31). Here we have a *nicṛd* upariṣṭād bṛhaṭī.

अश्विनकृतस्य ते (7)

सरस्वतिकृतस्येन्द्रेण (9)

सुत्राम्णा कृतस्य उप (8)

हृत ऽ उपहृतस्य षक्षयामि ॥ (11)

(7 + 9 + 8 + 11 = 35)

—Yv. XX. 35

Here is another illustration of *bhurik-upariṣṭād bṛhaṭī*:

सं वां मना ऽसि सं वता (8)

समु धितान्वाकरम् । (7)

अग्ने पुरीष्याधिपा मव (9)

त्वं न ऽ इषमूर्जं यजमानाय वेहि । (13)

(8 + 7 + 9 + 13 = 37)

-Yv. XII. 58

An upariṣṭād br̥haṭī:

ऊर्ध्वं ऽ ऊ षु ण ऽ ऊतये (8)

तिष्ठा देवो न सविता । (8)

ऊर्ध्वो वाजस्य सनिता (8)

यदञ्जिभिर्वाघदभिर्विह्वयामहे ॥ (12)

(8 + 8 + 8 + 12 = 36)

—Yv. XI.42

10. *Purastād Br̥haṭī* - 12 + 8 + 8 + 8 - In this, the Jāgata pāda (of 12 syllables) becomes the first one, the second, third and fourth being the gāyatra pādas (पुरस्ताद् वृहती पुरः - *Piṅgala*, III. 32).

10.(a) *Catuṣpāda br̥haṭī* I - 9 + 9 + 9 + 9 = 36 syllables - It has four pādas of nine syllables each - क्वचिन्वकाश्चत्वारः - *Piṅgala*, III. 33

युवं ह्यास्तं महो रन्मुयं (9)

वा यन्मिरततंसतम् । (8)

ता नो वसू सुगोपा स्यातं (9)

पातं नो वृकादघायोः ॥ (8)

(9 + 8 + 9 + 8 = 34)

-Rv. I. 120.7

This catuṣpāda virāḍ br̥haṭī (virāḍ since 36—2 = 34) it may also be called svarāḍ ārṣī anuṣṭup, svarāḍ since 32 + 2 = 34.

(b) *Catuṣpāda Br̥haṭī* II - 10 + 10 + 8 + 8 = 36. The first two are the vairāja pādas (of 10 syllables), and the last two are the gāyatra pādas (of 8 syllables each) (वैराजी गायत्री च - *Piṅgala*, III. 34)

अग्ने विषस्त्वदुषसश् (8)

चित्रं राधो अमर्त्य । (7)

आ दाशुषे जातवेदो (8)

वहा त्वमद्या देवौ उषर्बुधः ॥ (11)

(8 + 7 + 8 + 11 = 34) —Rv. I. 44.1

This is known as *upariṣṭād virāḍ bṛhaṭī*, or *catuṣpāda virāḍ bṛhaṭī* (*upariṣṭād*, since it has first three *gāyātras* and the fourth a *jāgata*).

Again, it is *virāḍ*, since 2 less syllables ($36 - 2 = 34$), and *catuṣpāda*, since the verse has four *pādas*.

11. *Mahābṛhaṭī* - $12 + 12 + 12$, i.e. having three *pādas*, each of which is a *jāgata* (i.e. of 12 syllables)- त्रिभिर्जागतैर्महाबृहती (*Piṅgala*, III. 35)

The metre is also known as *satobṛhaṭī*, according to Tāṇḍin Ācārya (सतोबृहती ताण्डिनः).

अथ यदिमे पवमान रोदसी (12)

इमा च विश्वा भुवनामि मज्मना । (12)

यूये न निष्ठा वृषभो वि तिष्ठसे ॥ (12)

($12 + 12 + 12 = 36$) —Rv. IX. 110.9

Paṅkti Metres

The Paṅkti metre is supposed to be containing 40 syllables, equivalent to two *jāgata* (12 syllables) and two *gāyātra pādas* (8 syllables) $12 + 12 + 8 + 8 = 40$ syllables. (पङ्क्तिर्जागती गायत्री च - *Piṅgala*, III. 37). Ārṣi paṅkti, or merely paṅkti has thus 40 syllables in each verse.

1. *Ārṣi paṅkti* or *paṅkti* = $12 + 12 + 8 + 8$ or $10 + 10 + 10 + 10 = 18 + 22 = 40$ syllables.

(a) गृहा मा बिभ्रत मा वेपथ्वमूर्जं बिभ्रत ऽ एमसि । (18)

ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥ (22)

($18 + 22 = 40$)

-Yv. III. 41

(b) एतत्तै रुद्रावसं तेन (9)

परो भूजवतो ऽ तीहि । (8)

अवततथन्वा पिनाकावसः (11)

कृत्तिवासा ऽ अहिः सन्नः शिवोतीहि ॥ (12)

($17 + 23 = 40$ or $8 + 9 + 11 + 12$)

-Yv. III. 61

2. *Nicṛd (ārṣi) Paṅkti* - $40 - 1 = 39$ syllables, i.e. one less than usual.

मधुमतीर्न इषस्कृषि यते (11)

सोमादाभ्यं नाम जगृवि (9)

तस्मै ते सोम सोमाय । (8)

स्वाहा स्वाहोर्वन्तरिक्षमन्वेभि ॥ (11)

(11 + 9 + 8 + 11 = 28 + 11 = 39)

-Yv. VII.2

3. *Bhurik (ārṣī) Pañkti* - 40 + 1 = 41, one syllable more than usual.

त्वमग्ने वतपाऽअसि (8)

देव ऽ आ मर्त्येष्व, त्वं यज्ञेष्वीदृयः । (11)

रास्वेयत्तोमा भूयो मर (9)

देवो नः सविता वसोर्दत्ता वस्वदात् ॥ (13)

(8 + 11 + 9 + 13 = 19 + 22 = 41)

-Yv. IV. 16

4. *Virāt pañkti* - 40 - 2 = 38, i.e. 2 syllables less than usual.

राष्पंसि प्राची दिग्विराडसि (10)

दक्षिणा दिक् सम्राडसि (8)

प्रतीची दिक् स्वराडस्यु-(8)

दीची दिगधिपत्न्यसि बृहती दिक् ॥ (12)

(10 + 8 + 8 + 12 = 38 syllables in all) -Yv. XIV. 13

5. *Svarād (ārṣī) pañkti* - 40 + 2 = 42 syllables, i.e. 2 syllables more than usual.

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् (12)

गन्धर्वोऽअभवद् द्वितीयः । (9)

तृतीयः पिता जनितीषधीनामयां (13)

गर्भं व्यदधात् पुरुत्रा ॥ (8)

(12 + 9 + 13 + 8 = 21 + 21 = 42)

-Yv. XVII. 32

6. *Sataḥ pañkti* - 12 + 8 + 12 + 8 = 40; in the first and third pāda, we have jāgata syllables (12), and in the second and fourth pādas, the gāyatra (8) syllables (पूर्वा चेदयुजी सतः पक्तिः - *Piṅgala*, III. 38 i.e. jāgata and gāyatra alternatively - see पक्ति-जागती गायत्री च - *Piṅgala*, III. 37)

आ यं नरः सुदानवो ददाशुषे (12)

दिवः कोशमच्युयुः । (8)

वि पर्जन्यं सृजन्ति रोदसीअनु (12)

धन्वना यन्ति वृष्टयः ॥ (8)

(12 + 8 + 12 + 8 = 40)

7. *Viparīta sataḥ paṅkti* - Reverse of the sataḥ-paṅkti is also sataḥ paṅkti (8 + 12 + 8 + 12) i.e. the first and the third pādas have gāyatra syllables and the second and the fourth jāgata syllables (विपरीती च - *Piṅgala*, III. 39).

य ऋष्वः श्रावयत्सखा (8)

विश्वेत्स वेद जनिमा पुरुषुतः (12)

तं विश्वे मानुषा युगे- (8)

न्द्रं हवन्ते तविषं यतसुचः ॥ (11)

(8 + 12 + 8 + 11 = 39; i.e. निचुद् सतः पक्ति, nicrd sataḥ paṅkti) -Rv. VIII. 46.12

8. *Prastāra paṅkti* - 12 + 12 + 8 + 8 = 40 with two jāgatas (of 12 syllables each) followed by two gāytras (of 8 syllables each)- (प्रस्तार पक्तिः पुरतः - *Piṅgala*, III. 40).

भूरसि भूमिरस्यदिति-सि (11)

विश्वधाया विश्वस्य भुवनस्य धर्त्री । (13)

पृथिवीं यच्छ पृथिवीं (8)

दुर् ह पृथिवीं मा हिं सीः (8)

(11 + 13 + 8 + 8 = 40)

-Yv. XIII. 18

9. *Āstāra paṅkti* - 8 + 8 + 12 + 12 = 40, two gāytras are followed by two jāgatas (आस्तार पक्तिः परतः - *Piṅgala*, III. 41)

प्रतूर्तं वाजिन्नाद्रव (8)

वरिष्ठामनु संवतम् । (8)

दिवि ते जन्म परमगन्तारिणे (12)

तव नाभिः पृथिव्यामधि योनिरित् (12)

(8 + 8 + 12 + 12 = 40)

-Yv. XI. 12

10. *Viṣṭāra paṅkti* - 8 + 12 + 12 + 8 = 40; two jāgata pādas in the middle, and preceded and followed by a gāyatra pāda each (विष्टारपक्तिरन्तः - *Piṅgala*, III. 42; *antaḥ* here means the middle twos).

अग्ने तव श्रवो वयो (8)

महि भ्राजन्ते अर्चय विभावसो । (12)

बृहदभानो शवसा वाजमुक्थ्य (11)

दधाति दागुषे कवे ॥ (8)

(8 + 12 + 11 + 8 = 39; nicrd viṣṭāra pañkti)-Rv. X. 144 6

11. *Sanstāra pañkti* - 12 + 8 + 8 + 12 = 40 syllables, here the two jāgata pādas (12) are on extreme ends with two gāyātras (8) in the middle: (संस्तार पङ्क्तिर्विहः - *Piṅgala* III. 43)

इष्कर्तारमध्वरस्य प्रचेतसे (12)

क्षयन्तं राधसो महः (8)

राति वामस्य सुभगां (8)

महीमिषं दधाति सानति रयिम् ॥ (12)

(12 + 8 + 8 + 12 = 40)

Rv VII. 140.5

12. *Akṣara pañkti or ardha pañkti* - 5 + 5 + 5 + 5 = 20 syllables = 1/2 x 40 (ardha pañkti)- (अक्षर पङ्क्तिः पञ्चकाश्वत्वारः, i.e. with four pādas of five syllables).

पश्वा न तायुं (5)

गुहा चतन्मम् । (5)

नमो युजानं (5)

नमो वहन्तम् ॥ (5)

(5 + 5 + 5 + 5 = 20

-Rv. I.65.1

13. *Pada pañkti*- 5 + 5 + 5 + 5 + 5 = 25 syllables (five pādas of 5 syllables each) (पदपङ्क्तिः पञ्च - *Piṅgala* III. 46). Here is a bhu-rik pada Pañkti (25 + 1 = 26), which may be regarded as virāḍ uṣṇik also: 28 - 2 = 26):

घृतं न पूतं (5)

तनुररेषाः (5)

शुचि हिरण्यम् । (5)

तते रुक्मो न (5)

रोषत स्वपावः ॥ (6)

(5 + 5 + 5 + 5 + 6 = 26)

-Rv. IV. 10.6

14. *Pañca-paḍā pañkti* - 4 + 6 + 5 + 5 + 5 = 25 syllables, the first of 4, second of 6, and three pādas of 5 (चतुष्कः षट्को षष्ठ्य,

-*Piṅgala*, III. 47; here ca, च, denotes *pañcaka*, lines i.e. of 5 syllables). There is no rigidity in respect to the order of *catuṣka* (group of four), *pañcaka* (group of five) or *ṣaṭka* (group of six);

(a) अया ह्यग्ने (4)

क्रतोर्मद्रस्य (5)

दक्षस्य साधोः । (5)

रथीर्ऋतस्य (5)

बृहतो बभूव ॥ (6)

(4 + 5 + 5 + 5 + 6 = 25). This may be also called *bhurik-gāyatrī* (24 + 1 = 25). —Rv. IV.10.2

(b) एभिर्नो अर्कं (5)

मवा नो अर्वाह्य (5)

स्वर्ण ज्योतिः । (4)

अग्ने विश्वेभिः (5)

सुमना अनीकैः ॥ (6)

(5 + 5 + 4 + 5 + 6 = 25)

—Rv. IV. 10.3

16. *Pathyā pañktiḥ* - 8 + 8 + 8 + 8 + 8 = 40 (5 lines of *gāyatra* syllables (8) each (पथ्या पञ्चभिर्गायत्रीः - *Piṅgala*, III. 48).

यो अर्वा मर्त योजन (8)

परा ददाति दानुषे । (8)

इन्द्रो अस्मभ्यं शिक्तु (8)

विमजा भूरि ते वसु (8)

भकीय तव राघसः ॥ (8)

(8 + 8 + 8 + 8 + 8 = 40)

—Rv. I.81.6

17. *Jagatī pañkti* - 8 + 8 + 8 + 8 + 8 + 8 = 48 syllables. The metre has six *gāyatra* (8) *pādas*. This is in fact a special *jagatī* of six *pādas*. (जगती षड्भिः - *Piṅgala*, III. 49). (It is *jagatī*, since the total number of syllables is 48).

महि वो महतामवो (8)

वरुण मित्र दानुषे (8)

यमदित्या अग्नि द्रुहो (8)

रक्षसा नमभ्यं नक्ष-(8)

दधेहसो व अतयः (8)

सुऊतयो व ऊतयः ॥ (8)

(8 + 8 + 8 + 8 + 8 + 8 = 48)

-Rv. VIII. 47.1

Trīṣṭubh Metres

Piṅgala treats of trīṣṭup (or trīṣṭubh) and jagatī metres in 5 aphorisms:

(i) एकेन त्रिष्टुब् ज्योतिष्मती । (50)

(ii) तथा जगती । (51)

(iii) पुरस्ताज् ज्योतिः प्रथमेन । (52)

(iv) मध्येज्योतिर्मध्यमेन । (53)

(v) उपरिष्टाज्ज्योतिरन्तेन । (54)

Pañca-pād Trīṣṭup and Jagatī Metres

A pañca-pād metre means a five-footed. The Sūtras from Piṅgala *Chandaḥ-Sāstra* III. 50-54 in their connection have already been given above.

They are a combination of four lines of gāyatra plus one line of trīṣṭubha or jāgata as the case may be.

They are called *jyotiḥ trīṣṭup* or *jyotiṣmaṭī trīṣṭup* in one case and *jyotiḥ jagatī* or *jyotiṣmaṭī jagatī* in the other.

(i) *Pañcapād jyotiṣmaṭī trīṣṭup*-

4 gāyatra + 1 trīṣṭubha = 8 + 8 + 8 + 8 + 11 = 43 syllables in five lines.

(ii) *Pañcapād jyotiṣmaṭī jagatī*

4 gāyatra + 1 jāgata = 8 + 8 + 8 + 8 + 12 = 44 syllables in five lines, just as a pāda of 8 syllables is known as gāyatra (गायत्र) a pāda of 12 is known as jāgata (जगत्), so a pāda of 11 syllables is known as trīṣṭubha (त्रिष्टुभ); and also known as *rudra*. In further description, ज्योतिः = ज्योतिष्मती *jyotiḥ* = *jyotiṣmaṭī*.

Pañcapād purastād - jyotiḥ trīṣṭup - 11 + 8 + 8 + 8 + 8 = 43

This is of five feet.

The first pāda is trīṣṭubha (of 11 syllables), and the rest four gāyatra (of 8 syllables).

कृषी नो अहयो देव सवितः (11)
 त च स्तुषे मघोनाम् (7)
 सतो न इन्द्रो वह्निमि - (8)
 नर्वेषां चर्षणीनां (6)
 चक्रं रश्मि न योयुवे ॥ (8)

—Rv IV. 93.9

To meet the requisites of the metre, the second and fourth anomalous lines may be read as:

Second —त च स्तुषे मघोनाम् (8)

Fourth —नियेषां चर्षणीनाम् (8)

(This verse, Rv. IV. 93.9 is also known as akṣara pañkti).

Pañcapād purastād - jyotiḥ jagatī - 12 + 8 + 8 + 8 + 8 = 44.

Similar to the above triṣṭubh metre, if the first pāda be jāgata (of 12 syllables), the metre is known as *pañcapād purastād jyotiḥ jagatī*.

नमोवाके प्रस्थिते अध्वरे नरा (12)

विवक्षणस्य पीतये (8)

आयातमश्विना गत - (8)

मवस्युर्वामहं हुवे (8)

षत्तं रत्नानि दाशुषे ॥ (8)

Pañcapād madhye jyotiṣmañ jagatī - 8 + 8 + 12 + 8 + 8 = 44.

This metre has five feet, of which first, second, fourth and fifth are gāyatra pādas, whereas the third or the middle one is a jāgata pāda.

इन्द्राय त्वा वसुमते (8)

रुद्रवतऽइन्द्राय त्वा- (8)

दित्यवतऽ इन्द्राय त्वाभिमातिष्णे । (12)

श्वेनाय त्वा सोमभृतेऽ- (8)

-ग्नये त्वा रायस्योषदे ॥ (8)

(8 + 8 + 12 + 8 + 8 = 44)

—Yv. VI. 32

Pañcapād madhye jyotiḥ triṣṭup - 8 + 8 + 11 + 8 + 8 = 43 syllables. This is also five-footed triṣṭup metre. The *traiṣṭubha*

pāda (of 11 syllables) is in the middle, with two gāyatra pādas each on either side.

बृहद्भिरग्ने अधिभिः (8)

शुक्रेण देव सोधिषा (8)

भरद्वाजे समिधानो यधिष्य (11)

रेवन्नः शुक्र दीदिहि (8)

द्युमत्पावक दीदिहि ॥ (8)

—Rv. IV. 48.7

Four-footed Ārṣī Triṣṭup Metres- Now we shall give normal *triṣṭup* (triṣṭubh) metres:

1. *Triṣṭup*- 11 + 11 + 11 + 11 = 44 syllables.

तनूपाऽअग्नेऽसि तन्वं मे पाह्या - (11)

युदाऽअग्नेऽस्त्यायुर्मं देहि वर्ध्वो- (11)

दाऽअग्नेऽसि वर्ध्वो मे देहि । अग्ने (11)

यन्मे तन्वाऽअग्ने तन्मऽआपृण ॥ (11)

—Yv. III. 17

2. *Nicṛt triṣṭup* - 44 - 1 = 43 syllables i.e. one syllable less than usual.

या ते धामानि हविषा यजन्ति (11)

ता ते विश्वा परिभूरस्तु यज्ञम् (11)

गयस्कानः प्रतरणः सुवीरोऽ- (11)

वीरहा प्रचरा सोम दुष्यान् ॥ (10)

(11 + 11 + 11 + 10 = 43 syllables)

—Yv. IV. 37

3. *Bhurik Triṣṭup* - 44 + 1 = 45 syllables (one more syllable than usual).

अयमिह प्रथमो धायि धातु- (11)

भिर्होता यजिष्ठोऽअप्यरेष्वीस्यः । (11)

यमज्जवानो भृगवो विरुधु- (12)

वनेषु चित्रं विष्वं विशे विशे ॥ (11)

(11 + 11 + 12 + 11 = 45)

Yv. II. 15

4. *Virāṭ triṣṭup* - 44 - 2 = 42 syllables i.e. two syllables less than usual.

उभा वामिन्द्राग्नीऽआहुवध्याऽ (10)

उभा राघसः सह मादयध्वी । (11)

उभा दाताराविषा ह्युरयीणा- (10)

मुभा वाजस्य सातये हुवे वाम् ॥ (11)

(10 + 11 + 10 + 11 = 42)

—Yv. III. 13

5. *Svarāt triṣṭup* - 44 + 2 = 46 syllables i.e. two syllables more than usual.

घाता रातिः सवितेद जुषन्तां (11)

प्रजापतिर्निधिषा देवोऽअग्निः । (11)

त्वष्टा विष्णुः प्रजया स रराणा (11)

यजमानाय द्रविणं दधात स्वाहा ॥ (13)

(11 + 11 + 11 + 13 = 46)

—Yv. VIII. 17

(Normally this verse, as the other two verses VIII. 20 and VIII. 62 must have been pure and simple *triṣṭup* (11 x 4 = 44 syllables), the ending *Svāhā* (the common ending when an *āhuti* is given after reciting a *mantra*, *svāhoccāra*). has made them *svarāt*.

An illustration of normal *svarāt triṣṭup*, is the following:

नाभा पृथिव्याः समिधानेऽअग्नी (11)

रायस्पोषाय बृहते हवामहे । (12)

हरम्भदं बृहदुक्थं यजत्रं (11)

जेतारमग्निं वृत्तनासु सासहिम् (12)

(11 + 12 + 11 + 12 = 46)

—Yv. XI. 76

Jagatī Metres

Along with the five-footed *vyotīṣmatī triṣṭups*, we have given an account of the five-footed *vyotīṣmatī jagatī*.

1. *Ārṣī jagatī* or *jagatī* - 48 syllables.

स त्वमग्ने सूर्यस्य वर्चसागयाः (12)

समृषीणास्तुतेन (7)

सं प्रियेण धाम्ना सर्गमायुषा सं वर्चसा (15)

सं प्रजया सं रायष्पोषेण गिमषीय ॥ (13)

(12 + 7 + 16 + 13 = 48)

—Yv. III. 19

2. *Nicrd-Jagafī* - 48 - 1 = 47, i.e. one syllable less than usual.

अदित्यं रास्तासि विष्णोर्वेष्योऽसूजं (12)

त्वाऽदव्येन त्वा चक्षुषावक्ष्यामि । (12)

अग्नेर्जिह्वासि सुहृद्वेष्यो धाम्ने (12)

धाम्ने मे भव यजुषे यजुषे ॥ (11)

(12 + 12 + 12 + 11 = 47)

—Yv. I. 30

3. *Bhurik jagafī* - 48 + 1 = 49, i.e. one syllable more than usual.

वसोः पवित्रमसि शतधारे (11)

वसोः पवित्रमसि सहस्रधारम् । (12)

देवस्त्वा सयिता पुनातु वसोः (11)

पवित्रेण शतधारेण सुष्या कामपुङ्गवः (15)

(11 + 12 + 11 + 15 = 49)

—Yv. I. 3

4. *Virāt jagafī* - 48 - 2 = 46 syllables, i.e. two syllables less than usual.

मनो जूतिर्जुषतामाज्यस्य बृहस्पति - (14)

यज्ञमिमं तनोत्विरिष्टं यज्ञं त्समिमं दधातु । (17)

विश्वे देवास्तऽहं मादयन्तामोऽम्रतिष्ठ ॥ (15)

(14 + 17 + 15 = 46)

—Yv. II. 13

5. *Svarāt jagafī* - 48 + 2 = 50, i.e. two syllables more than usual.

भूताय त्वा नारातये स्वरमिच्छिष्यं (14)

द्वं हन्तां दुर्याः पृथिव्यामुर्वन्तरिक्षमन्वेमि । (16)

पृथिव्यास्त्वा नामी सादयाम्य- (10)

दित्वाऽउपत्येऽग्नेहव्यं रक्ष ॥ (10)

(14 + 16 + 10 + 10 = 50)

—Yv. I. 11

6. *Madhye jyotih jagafī* - 12 + 12 + 8 + 12 or 12 + 8 + 12 + 12 = 44. This is a four-footed metre, with the first and the last pādas as jāgata (of 12 syllables), and one gāyatra pāda and one jāgata pāda in the middle.

यद्वा यज्ञं मनवे सांमयिक्तयु- (12)

रेवेत्काण्वस्य बोधतम् (8)
 बृहस्पति विश्वान्देवो अहं हुव (12)
 इन्द्राविष्णू अश्विनावाशुहेपता ॥ (12)
 (12 + 8 + 12 + 12 = 44)

—Rv. VII. 10.2

Special Types of Metre

Piṅgala gives an account of four special types of metres:

- (i) *Śaṅkumārī*-एकस्मिन् पञ्चके छन्दः शंकुमती (III. 55).
- (ii) *Kakudmārī*-षट्के ककुद्मती (III. 56).
- (iii) *Pipīlikamadyā*-त्रिपादणिष्ठमध्या पिपीलिकमध्या (III. 57).
- (iv) *Yavamadyā*-विपरीता यवमध्या (the reverse of Pipīlika -
 madhyā (III. 58).

1. *Śaṅkumārī*- 5 + 6 + 6 + 6 = 23 syllables. Of the four pādas, any one of them is of 5 syllables, and all the other three of six syllables each, then it is śaṅkumārī gāyatrī. Similarly for other metres; if any pāda is of five syllables, and the rest following usual rule, the metre is 'śaṅkumārī paṅkti', 'śaṅkumārī brhātī' etc.

2. *Kakudmārī* (or *Kakumārī*)- In this type, any one pāda should be of six syllables, and the rest of the pādas following the usual rules of the metre.

3. *Pipīlikamadyā* - All the metres of three pādas, having the middle pāda unusually a short one (the shortest) the metre is called pipīlikamadyā. For example,

नृभिर्वैमानो हव्यतो (8)
 विचक्षणो (4)
 राजा देवः समुद्रियः (8)
 (8 + 4 + 8 = 20). —Rv. IX. 107.16

4. *Yavamadyā*- It is the reverse of pipīlikamadyā, i.e. middle pāda of the three should be the longest. For example,

सुदेवः समहासति (8)
 सुवीरो नरो मरुतः स मर्त्यः (11)

यं त्रायप्यं स्याम ते । (7)

(8 + 11 + 7 = 26) —Rv. V. 53.15

Long Metres from Atijagatī to Utkṛti

In the *Chandaḥ Śāstra* of Piṅgala, we have the following sūtras in the Fourth Chapter.

1. चतुःशतमुत्कृतिः (IV. 1)

The utkṛti metre has 104 syllables.

2. चतुरश्चतुरस्त्यजेदुत्कृतेः (IV. 2).

By decreasing the above number 104 of syllables each time by *four*, we get the succeeding metres.

104 - 4 = 100; 100 - 4 = 96; 96 - 4 = 92 and so on.

3. तान्यभिस्तव्याद्ग्रेभ्यः कृतिः (अभि, सम्, वि, आद्, प्र (IV. 3).

4. प्रकृत्या चोपसर्गविजितः (IV. 4).

The metres thus formed in the series would be named by the use of prefixes (i) अभि (ii) सम् (iii) वि (iv) आद् (v) प्र to the root-term and (vi) finally *kṛti* itself. (without the prefix).

उत्कृतिः - 104, अभिकृतिः - 100, सकृतिः - 96, आकृतिः - 88, प्रकृतिः - 84, कृतिः 80.

(Utkṛti, abhikṛti, saṅkṛti, vikṛti, ākṛti, prakṛti, and kṛti).

5. धृत्वष्टिशक्वरीजगत्यः (IV. 5). Then follow the four sets of धृति, अष्टि, शक्वरी and जगती, each a set of two: (1) atidhṛti (76) and dhṛti (72); (ii) ati-aṣṭi (68) and aṣṭi (64); (iii) ati-śakvarī (60) and śakvarī (56); (iv) atijagatī (52) and jagatī (48).

Thus from gāyatrī (24) to Utkṛti (104), we have 21 classes of metres (7 + 7 + 7 in three groups) i.e. three types.

Type I	Type II	Type III
Gāyatrī - 24	Ati-jagatī - 52	Kṛti - 80
Uṣṇik - 28	Śakvarī - 56	Prakṛti - 84
Anuṣṭup - 32	Ati-śakvarī - 60	Ākṛti - 88
Bṛhaṭī - 36	Aṣṭi - 64	Vikṛti - 92
Pañkti - 40	Ati-aṣṭi - 68	Saṅkṛti - 96
Triṣṭup - 44	Dhṛti - 72	Abhikṛti - 100
Jagatī - 48	Ati-dhṛti - 76	Utkṛti - 104

- Let N be the prescribed number of syllables.
 N - 1 gives the corresponding *nicṛt*.
 N + 1 gives the corresponding *bhurik*.
 N - 2 gives the corresponding *virāt*.
 N + 2 gives the corresponding *svarāt*.

Illustrations

(i) Here we have a *Rk* verse, I. 133.6:

- अवर्षह इन्द्र दादृहि शुषी नः शुशोच हि । (16)
 घोः क्षा न भीषी अद्रिवोघृणान्न भीषी अद्रिवः । (16)
 शुभिन्तमो हि शुभिभिरवपैरुग्रेभिरियते । (16)
 अपूरुषघ्नो अप्रतीत शूर सन्त्वभित्त्रितप्तैः शूर सत्वभिः । (22)
 (16 + 16 + 16 + 22 = 70)

This metre may be called *virāt dhṛti* (72 - 2 = 70), or *virāt brāhmī jagati*, or *svarāt-atyaṣṭi* (68 + 2 = 70).

- (ii) अद्भ्यः स्वाहा दार्भ्यः स्वाहोदकाय स्वाहा । (13)
 तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा । (19)
 कूपाभ्यः स्वाहा मृदाभ्यः स्वाहा धार्याभ्यः स्वाहा - (15)
 र्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ (17)
 (13 + 19 + 15 + 17 = 64) (Yv. XXII. 25)

This is *aṣṭi* metre.

- (iii) वाताय स्वाहा धूमाय स्वाहाप्राय स्वाहा मेघाय स्वाहा (19)
 विद्योतमानाय स्वाहा स्तनयते स्वाहावस्कृति स्वाहा (20)
 वर्षति स्वाहाववर्षति स्वाहोगं वर्षति स्वाहा (17)

- शीघं वर्षति स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा (18)
 पुष्पते स्वाहा शीकायते स्वाहा पुष्पाभ्यः स्वाहा (16)
 हादुनीभ्यः स्वाहा नीहाराय स्वाहा । (12)
 (19 + 20 + 17 + 18 + 16 + 12 = 102) - Yv. XXII. 26

Since *abhikṛti* has hundred (100) syllables, the present mantra is *svarād abhikṛti* (100 + 2 = 102).

Long metres broken into fragments

Old commentators on the Śukla Yajurveda, like Uvata and Mahīdhara are not particular in assigning the names of metres to each and every *kaṇḍikā* (commonly known as *mantra*). These *kaṇḍikās* are not necessarily verses or chan-

das as we have in the Ṛgveda or even the Sāmaveda. Strictly speaking, they are not even prose. They belong to a category, quite different from others — they may be specifically called *Yajus* (*yajumṣi*). So often, they are appended to a verse also, and frequently they freely make use of verses, so common with the verses of the Ṛgveda.

The very first *mantra* of the Yajurveda has 80 syllables, with its own characteristic texture. We could have assigned the term *Kṛti* to this metre on the basis of the number of syllables. Dayānanda, however, prefers to break up the text into two fragments, the first one of which becomes *svarāṭ bṛhaṭi* (38 syllables), and the second one as *brāhmī-uṣṇik* (42).

I. इवे त्वोर्जे त्वा वायवस्य (9)

देवो वः सविता प्रार्पयतु (10)

श्रेष्ठतमाय कर्मणः (8)

आप्यायध्वमध्व्याऽइन्द्राय भागम् । (11)

(9 + 10 + 8 + 11 = 38 — *svarāṭ bṛhaṭi*).

II. प्रजावतीरनमोवाऽअयस्मा (11)

मा व स्तेनऽईशत माघशऽसौ (11)

ध्रुवाऽअस्मिन् गोपती स्यात् (9)

ब्रह्मीर्जमानस्य पशून् पाहि ॥ (11)

(11 + 11 + 9 + 11 = 42 *brāhmī-uṣṇik*)

Here is another illustration, where Dayānanda breaks up even a short verse into two fragments (Yv. IV. 28).

I. परि माग्ने दुश्चरिताद् (8)

वायस्त्वा मा सुचरिते भज (10)

(8 + 10 = 18 — *sāmni-bṛhaṭi*).

II. उदायुष्वा स्वायुषो (7)

दत्याममृताँ २ ऽ अनु ॥ (7)

(7 + 7 = 14 — *sāmni-uṣṇik*).

Sometimes, a very long text has been broken up into four fragments (Yv. VII.47).

I. अग्नये त्वा महं वरुणो ददातु (12)

सोऽमृतत्वमशीयायुर्दात्रि ऽ (10)

एषि मयो महं प्रतिगृहीत्रे । (11)

(12 + 10 + 11 = 33 , (Bhurik-Prājāpatya Jagatī)

II. रुद्राय त्वा महं वरुणो ददातु (12)

सोऽमृतत्वमशीय प्राणो दात्रऽ (11)

एषि वयो महं प्रतिगहीत्रे । (11)

(12 + 11 + 11 = 34, Svarād - Prā jāpatya-Jagatī)

III. बृहस्पतये त्वा महं वरुणो ददातु (14)

सोऽमृतत्वमशीय त्वग् दात्रऽ (10)

एषि मयो महं प्रतिगहीत्रे । (11)

(14 + 10 + 11 = 35 - nicrd-ārcī-jagatī)

IV. यमाय त्वा महं वरुणो ददातु (12)

सोऽमृतत्वमशीय ह्यो दात्रऽ (11)

एषि वयो महं प्रतिगहीत्रे ॥ (11)

(12 + 11 + 11 = 34 - virād ārcī jagatī)

There is an anomaly in regards to the verse XXXII.2, and XXXII.3.

Vedic Text

सर्वे निमेषा जहिरे (8)

विद्युतः पुरुषादधि । (8)

नैनमूर्ध्वं न तिर्यङ् च (8)

न मध्ये परि जगमत् ॥ (8)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्दशः (16)

हिरण्यगर्भऽइत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽ इत्येषः ॥ (23)

(16 + 23 = 39-nicīr pañkti)

Upaniṣadic Text

नैनमूर्ध्वं न तिर्यङ् च न मध्ये परिजगमत् (16)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्दशः ॥ (16)

(8 + 8 + 8 + 8 = 32 -Anuṣṭup) Śvetasvatra, IV. 19

In fact हिरण्यगर्भः, मा मा हिंसी, and यस्मान्न जातः are the *Pratīkas* (the initial words) of the mantras which are to be repeated or recited after the text (an instruction in the Karma Kāṇḍa).

हिरण्यगर्भः —XIII.4; XXIII.1; XXV.10

मा मा हिंसीः —XII. 102

यस्मान्न जातः —VIII.36

The *pratīkas* are similarly quoted along with several other verses in the Yajurveda, but they are not considered as a part of the verse in deciding the metre:

Nicrd-gāyatrī -आसुते सिञ्चतः —XXXIII.21 *Pratīka*: त प्रलया; अयं वेनः
Virāt-tristup -कुतस्त्वमिन्द्रः —XXXIII. 27 —*Pratīka* : महो ऽ इन्द्रो य ऽ
ओजसा (VII. 40); कदाचन स्तरीरतिः VIII.2; कदाचन प्रयुच्छतिः (VIII. 3).

OUR TRANSLATION

The translation of the Śukla Yajurveda, of the reputed school of the Vājasaneyins was included in our project of translating the four Vedic Samhitās, the R̥k, the Yajuh̥, the Sāma and the Atharva, and as soon as we had almost completed our translation of the R̥gveda, we took up this venture also. In the first volume of the R̥gveda, which has been published by the *Veda Pratishthana*, we have given an extensive introduction outlining the details of the Vedic Studies. The present work on the Yajurveda has also been taken up on the same lines, with some basic differences. While the R̥gveda for most of the part (rather the whole of it) runs through well-characterised Vedic meters, the Yajurveda has the text for the major part in the form of *yajūṃṣi* (the *yajus*), or “the sacrificial formulae” — a very inappropriate English rendering of the term *yajuh̥*. The *yajuh̥s* include the first *prose* given to man; they are neither the *aphorisms* developed in the Sūtra age of the *vedāṅgas* and the *upāṅgas*, nor the symbolic formulas of our mathematics and physical sciences. The *vinīyoga* associated with them in the context of sacrifices is also of much later date, when the ritual—*yajñas* became very common. The original purpose of the literary form could in no case have been so narrow or insignificant. The *yajuh̥s* form a vital part of the linguistic expression, the Divine Speech, *vāk* or Voice, with which man alone has been blessed. The Atharvaveda has also the *yajuh̥s* in its Samhitā. These *yajuh̥s* enrich man’s vocabulary in a simple and concise style — the vocabulary which later on became a basis of systematic disciplines of study. Through these *yajuh̥s*, the earliest concept of lexiconography was given to man, and as the culture grew, the *manu* enriched the stock of his vocabulary also. Giving names to the surrounding

objects, coining different words from a common root, enriching terminology with the help of prefixes and suffixes, the concept of numerals, and modified terms derived from the basic numbers—these are the features of the *vajuhṣ*. The Yajurveda texts can very well be enjoyed and appreciated if looked from this angle.

The Yajurveda has several *sarvānukramaṇīs* which give the traditional *ṛsis*, *devatās*, and metres (wherever possible). These *anukramaṇīs** are quite valuable and helpful, though they are not very old. For a general discussion, on metres, *ṛsis* and accents on the Vedic texts, reader may be referred to my Chapters in the Volume I of the R̥gveda.

As regards to the present translation of ours, I may add a few simple notes.

- (i) We have tried to take help from the several translations available in Sanskrit, Hindi and English languages, and occasionally from the Śatapatha Brāhmaṇa and the Śrauta Sūtras.
- (ii) We have translated the texts, *independent* of the *vinīyogas*, traditionally assigned to the *mantras*. The *vinīyogas* are the later impositions on the text. For example, the particular chapter used for the performance of the Vājapeya Yajña has no indications of the performance of this *yajña*—but since the word *vājam* occurred at a number of places, the traditionalists used this chapter for the performance of this sacrifice.

The *vinīyogas* are known as *rūpa samṛddha* (रूपसम्बद्ध), where the text directly or appropriately refers to the performance or the ritualistic detail; most of the *vinīyogas* are, however, inappropriate; the relevancy is only in reference to one or two words occurring in the text— a far-fetched relevancy. Whenever a scripture is utilized for a ritual (oriental, or occidental or semetic ritual), the *vinīyogas* are always of this nature. Every day, our growing society is introducing new *vinīyogas* for such purposes. A few striking *vinīyogas* from the Yajurveda are given below :

* See Yājñavalkya Śikṣā, Sarvānukrama Sūtram (Kātyāyana) and Anuvāka Sutrādhyāya appended to the Nirṇaya Sāgar edition of the *Śukla Yajurveda Saṁhitā* (Uvaṭa and Mahādhara).

- (a) भद्रं कर्णेभिः शृणुयाम देवाः (Yv. XXV.21)
(May we hear good, not evil, with ears) — used for ear-
ring ceremony of a child on account of the word *karṇa*
(ear) occurring in the text.
- (b) शत्रो देवीरभिष्टय आपो भवन्तु पीतये (Yv. XXXVI.12)
for the *ācamana*, or water-sipping purposes at the start
of a ritual, since the word *āpah* may also mean
water.
- (c) मत्मानं शरीरम्. (The body finally returns to dust) for the
cremation ceremony (Yv. XL.15).
- (d) तद्यजुर्देवहितम्. (The rising sun is the cosmic eye) in the
marriage ceremony. (Yv. XXXVI.24)
- (e) अन्नपतेऽन्नस्य नो देहि (O Lord of food, give us nourish-
ment,) (Yv. XI.83), recited when the baby is first fed
with food at the *anna-prāśana* ceremony, or as a text of
grace at the start of a dinner.
- (f) धीः शान्तिः. (Yv. XXXVI.17) — at the conclusion of any
assembly; this is a new innovation known as
śānti-pāṭha.
- (g) आ ब्रह्म ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे (Yv. XXII.22) as a
National Anthem.

On account of our reverential attitude towards our
sacred texts, we shall always discover new *viniyogas*, for each
sacred ritual, as an appropriate text for graceful repetition.

Since the text of the *samhitā* was not particularly hand-
ed down to us for these rituals, we have totally avoided a refer-
ence to these *viniyogas* in our translation; each verse or *yajuh*
is to be taken on its own merit.

It is not that only the Yajuh Samhitā was used as a text
of Karmakāṇḍa, the texts of the R̥k and the Atharva were also
used for similar purposes by different Vedic schools. Sāyaṇa,
Mahīdhara and other scholiasts have laid particular emphasis
on these *viniyogas*. Dayānanda has been the first pioneer in
this direction to show, that the texts should be studied on
their merits, exclusive of the traditional *viniyogas*. Auro-
bindo supported him in his venture of introducing the Vedas
for their secret and sacred meanings.

(iii) It has been accepted by all oriental authorities that
a good part of the Vedic verses are capable of being interpre-

ted in multiple parameters. This presents a particular difficulty to the translators of the Vedic verses. Sometimes implicitly and so often explicitly, a verse may be interpreted on a physical plane and a metaphysical plane. Thus a verse may have an *adhyātma* meaning or the spiritual sense, an interpretation in relation to sense-organs, i.e. *adhi-deva* meaning, an interpretation, in respect to Nature's dominant forces, a social interpretation, *samāja-pakṣa*, including defence and administration (*rājya-nīti-pakṣa*); and teaching and administration (*śikṣā-pakṣa*), trade, technology and business (*kalā-pakṣa* and *śilpa-pakṣa*); and then *itihāsa-pakṣa* (the story of creation, *sr̥ṣṭi-pakṣa* or the eternal natural history, *sāśvata-itihāsa*). According to Dayānanda, the Veda does not give an account of traditions, human history or mythology. In our translation also, we have closely followed this concept. Of course, the Veda has created history; it has given rise to the Vedic and even antivedic concepts both (as in Zoroastrian theology and Greek mythology, and the Middle-East concepts), but the Vedic verses in their content are free from such human history and mythology. Sāyaṇa, Mahīdhara and other scholiasts perhaps maintained the same views, but in their translations, they could not do justice to this Vedic concept, and occasionally they refer to the traditional mythology.

(iv) The modern Vedic scholars, particularly from the West, have taken a keen interest in our literature but from another angle. They have immensely worked on comparative philology, anthropology, social history and archaeology, and have drawn peculiar conclusions. Their studies are alluring and their findings astonishing. Aurobindo has extensively written on this subject. Unfortunately, these scholars have not been able to appreciate the spirit in which the Vedas were studied and held supreme so far. There is no coherency in the Western findings, and having taken a few words or phrases from here and there, they have raised an imaginative structure with shaky foundations. The scholars of their own schools and methodology would repudiate their claims.

(v) The entire text of the Yajurveda is divided into forty Chapters (*adhyāyas*) and each chapter has a number of

kaṇḍikās. These *kaṇḍikās* at number of places are divided into mantras. We have maintained this division of *kaṇḍikās* into mantras in our translation. Śrīpāda Damodar Satavalekar, in his text of the Yajurveda has given this classification and we have followed this. In our prose order (*anvaya*), we have not confused or mingled one *mantra* with the other in the same *kaṇḍikā*. This has been our speciality in this translation.

(vi) Usually, a Sanskrit or the Vedic term has three categories of meanings. First, based on etymology of the word; a noun has to be derived from some verb (*ākhyāta*); this is the *yaugika* (योगिक) mode of interpretation. This has been the speciality of the *Nirukta* school of Yāska, and has been closely followed by Dayānanda. In the course of time, the *yaugika* terms became *yoga-rūḍhi* (योगरूढि); they, in usage, became the terms of restricted plasticity. The third category is of the *rūḍhi* (रूढि) terms where the term has only a restricted sense. The more the meaning of a term is *yaugika* (etymological), it is nearer the Vedic sense. The *aitihāsikās* or the traditionalists occasionally adhere to this last mode of interpretation. In our translation, we have followed the Nairuktas, basing their interpretation on etymological derivations (taking the terms to be *yaugika* and *yoga-rūḍhi*). Thus we do not restrict the Vedic words to the *rūḍhi* school. The Yajurveda deals with activity in general, and we believe, that originally, the words were not meant for the *karma-kāṇḍa viniyogas* i.e. for the performance of rituals. We do not thus subscribe to the school of Mahīdhara and Uvaṭa.

(vii) In very special cases, we have in our translation given the untranslated Vedic terms, particularly where the text stresses it, or has some speciality or significance. We shall illustrate this by giving some examples.

- (a) May the mother earth bless me. I am fire, being the kindler of fire; *Svāhā* (II.10) (Here the Vedic term *Svāhā* is retained), but when the same term occurs in the middle of a *mantra*, the word has been translated.

- (b) O earth, I surround you with the Gāyatrī metre; I encompass you with the Trīṣṭubha metre. (I.27)
- (c) May the fire whose name is non-shining (*nabhas*) know it. (V.9)
O glowing fire, who are on the earth, come with your name as alive (*āyu*) (V.9).
- (d) You have been duly accepted (अयमगृहीतांस्मि). I take you for the month of Madhu (Caitra).
You have been duly accepted; I take you for the month of Mādhava (Vaiśākha). (VII.30)

Here Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, and *amhasaspati* are the names of the twelve months, (now known by the names Caitra, Vaiśākha, Jyestha, Āṣadha, Śrāvaṇa, Bhādrapada, Āśvina, Kārtika, Mārgasīrṣa, Pauṣa, Māgha and Phālguna, and the intercalary month, the thirteenth (names on the basis of constellations). Etymologically the word Madhu stands for sweet; Mādhava means one pertaining to sweet; Śukra means dry, shining or bright and Śuci means pertaining to dry or shining, and, hence sanctity; Nabhas means "not visible"; Nabhasya pertaining to "sun not visible", *firmament*. Iṣa means food and Ūrjā energy. Sahas means tolerance or forbearance; Sahasya pertaining to tolerance. Tapas means austerity; Tapasya means pertaining to austerity. Amhas means sin, and amhasaspati means lord of sin, and thus the evil-month or intercalary month.*

- (e) Accentuate the praise-song (*stoma*) with Rk verses, *rathantara* with Gāyatrī metre and the *brhat-sāman* that runs similar to Gāyatrī. (XI.8).

* मधु प्रमुखमन्त्रं वसन्ते उत्पद्यते इति मधु-माघवी मासौ । शुक्राय शुचये ग्रीष्मी मासौ । उभावपि शोचतेः शुष्यत्वर्थस्य । नभसे नभस्याय वार्षिकी मासौ । नक्षत्रं सूर्यो माति मेघप्रचुरत्वात्; तस्मान्नभो नभस्त्वथ । इषे-ऊर्जे शारदी मासौ । इषमन्त्रमूर्जं तदुपसेचनं दध्यादि तदिह प्रचुरं भवति इति मनुष्यं लोपादभेदोपचारात् द्वौ मासावुच्येते । सहसे सङ्ख्याय हेमन्तिकी मासौ । सहसेः प्रसहनार्थस्य । अभिभवति ह्यसौ शीतेन । तपसे तपस्याय शैशिरी मासौ । एतयोर्हि वलिष्ठं तपति सूर्यः । अश्वत्थसङ्गने त्रयोदशो मासः । अंहः पापं तस्य पतिः । अयं च द्वादशत्वपि पतति । (Uvāṭa on Yv. VII.30)

Dayānanda translates *ṛcā*, by the R̥gveda, *rathantaram* as “excellent chariot”. (ऋचा ऋग्वेदेन (स्तोमं) स्तूयते यस्तम् (सम् अर्घय । (गायत्रेण) गायत्री प्रभृति छन्दसैव (रथन्तरं) रथैः रमणीयैर्यानिस्तरन्ति येन तत् (गायत्रवर्त्तनि) गायत्रस्य वर्त्तनिर्भागो वर्त्तनं यस्मिन् तत् (बृहत्) महत् ।

For various Sāmans, see also XII.4. We have retained the terms as *gāyatra*, *rathantara*, *stoma*, *vāmadeva* and *yajñāyajñīyam*. For metres and *sāmans*, see also XIII. 53-58, where technical terms have been retained in our translation.

(viii) The Yajurveda text refers to a large number of *devatās*, sometimes explicitly and often implicitly, particularly when collation or parallelism (the *samhitā tarka*) is implied. A list of the *devatās* is appended here from Adhyāya XXIV as an illustration.

Deities, Devatās and the Terms of Abstract Connotations

Whosoever goes through the texts of the Yajurveda is confronted with the difficulties of certain terms of most general usage and most common occurrence. They are like the a, b, c, ..., or x, y, z terms of algebraic notations, standing for a variety of features, ranging from very concrete ideas and terminating into fine abstract concepts. Such terms are known as *devas*, *devatās* (deities and gods), of the cosmic realm, some belonging to the terrestrial region (पृथिवी), some to the middle region (अन्तरिक्ष) and some to the celestial region (द्यौः); some representing man's own physical body (अन्नमय), some the vital body (प्राणमय), some the mental region (मनोमय) and some the spiritual region (विज्ञानमय and आनन्दमय). Even Nature's bounties like fire, air, wind, cloud-bearing winds, lightning are also represented by the same terms. Simultaneously, they may refer to our Supreme Lord's attributes, nature and functions. The same terms may refer to the principle office-holders in an organized society, or the departments of a state. Again on the mystic side, the same represents our strata of consciousness and the channels of our spiritual activity. We have discussed some of these details in our introduction to the translation of the R̥gveda (Vol.I), in the light of the interpretations given by Dayānanda,

Aurobindo and our other thinkers of the present age, drawing inspiration from the work of Yāska as outlined in his Nirukta. The *yajūmṣi* abound in such terms, as is seen from the texts of Chapter XXIV, a chapter dealing with the fauna (wild life, marine creatures, animals, insects, pets and cattle).

1. Prajāpati, Agni, Sarasvatī, Aśvins, Soma-Pūṣan, Sūrya Yama, Tvaṣṭṛ, Vāyu, Indra, Viṣṇu.
2. Soma, Varuṇa, Savitr, Bṛhaspati, Mitrā-Varuṇa.
3. Aśvins, Rudra-Paśupati, Yama, Rudra, Parjanya.
4. Marut, Sarasvatī, Tvaṣṭṛ, Indra-Agni, Uṣas.
5. Viśve-devāḥ, Vāk, Aditi, Deva-patnīḥ.
6. Vasus, Rudras, Ādityas, Parjanya.
7. Indra-Viṣṇu, Indra-Bṛhaspati, Agni-Marut, Pūṣan.
8. Indra-Agni, Agni-Soma, Agni-Viṣṇu, Mitra-Varuṇa, Mitra.
9. Agni, Soma, Vāyu, Aditi, Dhatṛ, Deva-patnī.
10. Bhūmi, Antarikṣa, Dyau, Vidyut, Tāraka.
11. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śiśira.
12. Gāyatrī, Tristubh, Jagatī, Anuṣṭup, Uṣṇik.
13. Virāj, Bṛhatī, Kakubha, Paṅkti, Aticchandasa.
14. Agni, Soma, Savitr, Sarasvatī, Pūṣan, Marut, Viśve-devāḥ, Dyāvā-prthivī.
15. Indra-Agni, Varuṇa, Marut, Ka (Prajāpati).
16. Agni, Santapana, Marut, Gr̥ha-Medhī.
17. Indra-Agni, Mahendra, Viśvakarmā.
18. Somavat-pitr̥gaṇa, Barhiṣad-pitr̥gaṇa, Agniśvāta-pitr̥gaṇa.
19. Śunāsīra, Vāyu, Sūrya.
20. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śiśira.
21. Samudra, Parjanya, Mitra, Varuṇa.
22. Soma, Vāyu, Indra-Agni, Mitra, Varuṇa.
23. Agni, Vanaspati, Agni-Soma, Aśvins, Mitra-Varuṇa.
24. Soma, Tvaṣṭṛ, Devapatnī, Deva-Jāmi, Gr̥hapati.
25. Ahan, Rātri, Ahorātri, Sandhi, Māsa, Samvatsara.
26. Bhūmi, Antarikṣa, Divah, Diśāḥ, Avāntara-diśā.
27. Vasu, Rudra, Āditya, Viśvedevāḥ, Sādhyāḥ.
28. Īśāna, Mitra, Varuṇa, Bṛhaspati, Tvaṣṭṛ.
29. Prajāpati, Vāk, Cakṣu, Śrotra.
30. Prajāpati, Vāyu, Varuṇa, Yama, Manuṣyarājā, Śārdūla,

- Rṣabha, Kṣipra-śyena, Samudra, Himavān.
 31. Prajāpati, Dhātṛ, Dīśā, Agni, Tvaṣṭṛ, Vāk.
 32. Soma, Pūṣan, Mayu, Indra, Anumati, Pratiśrutka.
 33. Mitra, Sarasvatī, Manyu, Sarasvat.
 34. Parjanya, Vāyu, Bṛhaspati, Vācaspati, Antarikṣa, Nādi-
 pati, Dyāvā-prthivī.
 35. Candramas, Vanaspati, Savitṛ, Akupāra, Hṛī.
 36. Ahaḥ, Aśvins, Rātri, Itara jana, Viṣṇu.
 37. Ardha-māsa, Apsarā, Mrtyu.
 38. Rtu, Vasu, Nirṛti, Varuṇa.
 39. Āditya, Matī, Aranya, Rudra, Vājin, Kāma.
 40. Viśvedevāḥ, Rakṣas, Indra, Marut, Śaravva, Viśvedevāḥ.

The entire chapter XXIV of the Yajurveda gives a long list of over 90 deities or *devatās*, which have been invoked along with animals — wild and domesticated, including worms and insects. Some of these *devatās* are very often referred to repeatedly in all the four Vedic Samhitās, e.g. Agni, Aditi, Āditya, Aśvins, Bṛhaspati, Dhātṛ, Indra, Marut, Mitra, Mrtyu, Nirṛti, Prajāpati, Puṣan, Rudra, Sarasvatī, Savitṛ, Soma, Tvaṣṭṛ, Varuṇa, Vasu, Viśvedevāḥ, Vanaspati, Viṣṇu and Yama. They represent on one hand Nature's Bounties, on the other hand, they become the names of the Lord Supreme, or the attributes of the Lord. In social contexts, they represent the various offices and the presiding officers of a constituted organization.

In addition to these deities, in some of the verses the six names of seasons have been invoked like Vasanta (spring), Grīṣma (summer), Varṣā (rains) Śarad (autumn), Hemanta (winter, dewy) and Śiśira (the chilly winters). In certain verses, we have the invocations to the names of seven or more metres; Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhaṭī, Paṅkti, Triṣṭup, and Jagatī, and also the metres, Virāj, Kakubha, and Atic-chandas. Sometimes, regions or bodies ranging from terrestrial to celestial are invoked, Bhūmi (earth), Antarikṣa (mid-space), Dyau (celestial region), Vidyut (lightning) and Tāraka (stars).

To work out the rationale of associating particular cattle to the assigned *devatās* is extremely difficult task, Dayānanda merely suggests that one should seek out the parallelism in the attributes of the animals and the deities assigned.

Appendix I

R̥k-Yajuh Concordance

A large number of verses in the Yajurveda have very much in common with the verses of the R̥gveda, sometimes with verbal alterations, at other times with considerable variations. Verses from Books I and X of the R̥gveda show this concordance very much.

<i>Adhyāya III</i>	<i>R̥gveda</i>	<i>Adhyāya IV (Contd.)</i>	<i>R̥gveda</i>
2	V.5.1	37	I.91.19
8-9	X.189.3	<i>Adhyāya V</i>	<i>R̥gveda</i>
12	VIII.44.16	14	V.81.1
14	III.29.10	15	I.22.17
15	IV.7.1	16	VII.99.3
16	IX.54.1	18	I.154.1
22-24	I.1.7-9	20	I.154.2
25-26	V.24.1-2	29	I.10.12
28-30	I.18.1-3	36	I.189.1
31-33	X.185.1-2	<i>Adhyāya VI</i>	<i>R̥gveda</i>
34	<i>Val.</i> 3.7	3	I.154.6
35	III.62.10		I.105.10
46	I.173.12	4	I.22.19
51-52	I.82.2-3	17	I.23.22; X.9.8
53-56	X.57.3-6	24	I.23.17
60	VII.59.12	29	I.27.7
<i>Adhyāya IV</i>	<i>R̥gveda</i>	37	I.84.19
2	X.17.10	<i>Adhyāya VII</i>	<i>R̥gveda</i>
8	V.50.1	7	VII.92.1
16	VIII.11.1	8	I.2.4
29	VI.51.16	9	II.41.4
30	VIII.42.1	10	IV.42.10
31	V.85.2	11	I.22.3
35	X.37.1		

<i>Adhyāya VII (Contd.) Rgveda</i>		<i>Adhyāya IX (Contd.) Rgveda</i>	
12	V.44.1	29	X.141.2
16	X.123.1	33	IX.11
17	X.61.3		(प्रियतस्तोम)
19	I.139.11	37	III.24.1
22	VI.46.1-2		<i>Rgveda</i>
24	VI.7.1	16	V.62.8
26	X.17.12	20	X.121.10
33	I.3.7	22	V.33.3
34	II.41.13	24	IV.40.5
35	III.51.7	27	I.25.10
36	III.47.5	32	X.131.2
37	III.47.2	33, 34	X.131.4-5
39	VI.19.1		<i>Rgveda</i>
40	VIII.6.1	4	V.81.1
41	I.50.1	5	X.13.1
42	I.115.1	6	V.81.3
43	I.189.1	14	I.30.7
<i>Adhyāya VIII Rgveda</i>		23	II.10.4-5
2	Val. III.7	25	IV.15.3
3	Val. IV.7		(X.87.22
4	I.107.1		and II.1.1)
6	VI.71.6	32	VI.16.13
15	V.42.4	33	VI.16.14
23	I.24.8	34	VI.16.15
31	I.86.1	35	III.29.8
32	I.22.13	36	II.9.1
33	I.84.13	37	I.36.9
34	I.10.3	41	Cf. VIII.23.5
35	I.84.2	42	I.36.13
39	VIII.65.10	43	X.1.2
40	I.50.3	49	III.15.1
41	I.50.1	50-52	X.9.1-3
44	X.152.4	57	IX.101.13;
53	I.132.6		X.171.2
<i>Adhyāya IX Rgveda</i>		62	III.59.6
6	I.23.19	67	V.50.1
14	IV.40.4; 3	70	II.7.6
16	VII.38.7	71	VIII.64.15
17	X.64.6	73	VIII.91.20
18	VII.38.8	74	VIII.91.21
26	X.141.3		<i>Rgveda</i>
27	X.141.5		X.45.8
28	X.141.1	1	
		<i>Adhyāya XII Rgveda</i>	

Adhyāya XII (Contd.) R̥gveda

2	I.96.5
3	V.81.2
6	X.45.4
11	X.173.1
12	I.24.15
13	X.1.1
14	IV.40.5
18-29	X.45.1-12
34	VII.8.4
36	VIII.43.9
42	I.147.2; II.6.4
45	X.14.9
47-51	III.21.11-5
52	III.29.10
55	VIII.58.3
56	I.11.1
66	X.139.3
67-68	X.101.4; 3
69	IV.57.8
75-96	X.97.1-22
107-111	X.140.2-6
112	I.91.16; IX.31.4
113, 114	I.91.18; 17
115	VIII.11.7
116	VIII.43.18

Adhyāya XIII

	<i>R̥gveda</i>
4	X.121.1
5	X.17.11
9-13	IV.4.1-5
14	VIII.44.16
15	X.8.6
27-29	I.90.6-8
32	I.22.13
33	I.22.19
36	VI.16.43
37	VIII.75.1
38	IV.58.6-5
46	I.115.1
52	VIII.84.3

Adhyāya XV

	<i>R̥gveda</i>
20	VIII.44.16

Adhyāya XV (Contd.) R̥gveda

21	VIII.75.4
22	VI.16.13
23	X.8.6
24	V.1.1
25	V.1.12
26	IV.7.1
27	V.11.1
28	V.11.6
29	V.7.1
30	X.191.1
31	I.45.6
32	VII.16.1
33-37	I.79.4-6
38	VIII.19.19
41	V.6.1; 2; 9
44-46	IV.10.1-3
47	I.127.1
48	V.24. 1, 2, 4
56	III.29.10
62	VII.3.2

Adhyāya XVI

	<i>R̥gveda</i>
15-16	I.114.7, 8
48	I.114.1
50	II.33.14

Adhyāya XVII

	<i>R̥gveda</i>
8	V.26.1
9	VI.15.5
16	VI.16.28
17-23	X.81.1-7
25-31	X.82.1-7
33-44	X.103.1-12
45	VI.75.16
46	X.103.13
48-49	VI.75.17, 18
58	X.139.1
59	X.139.2
60	V.47.3
61	I.11.1
70	I.96.5
75	II.9.3
76	VII.1.3
77	IV.10.1

Adhyāya XVII
(Contd.)

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89-99

Adhyāya XVIII

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Adhyāya XIX

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Adhyāya XX

2

R̥gveda

II.3.11

IV.58.1-11

R̥gveda

I.24.11

III.26.7

III.37.1

III.30.8

X.152.4

X.180.2

VI.5.7

III.14.5

R̥gveda

IX.1.6

X.131.2

X.131.4

IX.66.19

IX.67.27

IX.67.23

IX.67.22

IX.67.25

X.88.15

X.15.1

X.15.8

I.91.1

IX.96.11

VIII.48.13

X.15.4

X.15.3

X.15.5

X.15.11

X.15.14

X.15.6

V.20.1

X.16.11

X.15.12

X.15.13

X.15.2

IV.2.16

X.16.12

VIII.14.13

R̥gveda

I.26.10

Adhyāya XX (Contd.) R̥gveda

21

22

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50-52

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81-83

84-89

Adhyāya XXI

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3-4

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Adhyāya XXII

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17

18

Adhyāya XXIII

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6

16

32

61-62

65

65

65

Adhyāya XXV

10

11

12

13

14-23

46

I.50.10

I.23.24

VII.78.1

IV.21.1

IV.20.1

IV.20.2

VI.47.11-13

III.45.1

VII.23.6

X.91.14

X.91.15

II.41.7-9

I.3.10-12;

4-6

R̥gveda

I.25.19

I.24.11

IV.1.4-5

X.63.10

III.62.16

VII.62.5

R̥gveda

I.22.5

III.11-2

VIII.44.3

IX.110.3

R̥gveda

I.6.1

I.6.2

I.162.2/

X.17.4

IV.39.6

I.164.34-35

X.121.10

R̥gveda:

X.121.1

X.121.3

X.121.4

X.121.2

I.89.1-10

X.157.1;

3; 2

<i>Adhyāya XXVI</i>	<i>R̥gveda</i>	<i>Adhyāya XXX</i> (Contd.)	<i>R̥gveda</i>
3	II.23.15	3	V.82.5
7	I.98.1	4	I.22.7
9	IX.66.20	<i>Adhyāya XXXI</i>	<i>R̥gveda</i>
11	VIII.77.1	1-5	X.90.1-5
12	V.25.7	6-8	X.90.8-10
13	VI.16.16	9	X.90.7
15	VIII.6.28	10-13	X.90.11-14
16	IX.61.10	14	X.90.6
17	IX.61.12	15-16	X.90.15-16
18	IX.61.11	<i>Adhyāya XXXII</i>	<i>R̥gveda</i>
20	I.22.9	6	X.121.5
21	I.15.3	10	X.82.3
22	I.15.9	13	I.18.6
23	III.35.6	<i>Adhyāya XXXIII</i>	<i>R̥gveda</i>
25	IX.1.1	1	X.46.7
26	IX.1.2	2	VIII.43.4
<i>Adhyāya XXVII</i>	<i>R̥gveda</i>	3	I.75.5
23-24	VII.91.3; 90.3	4	VI.16.43
25-26	X.121.7; 8	5	I.95.1
27-28	VII.92.3; 5	6	IV.7.1
29	VI.41.2	7	III.9.9
30	IV.47.1	8	VI.7.1
32	II.41.1	9	VI.16.34
34	VIII.28.21	11	I.71.8
35	VII.32.22	12	V.28.3
36	VII.32.23	13	VI.4.7
37	VI.46.1	14	VII.16.7
38	VI.46.2	15	I.44.13
39-41	IV.31.1-3	16	IV.1.20
42	VI.48.1	17	IV.1.20
43	VIII.60.9	18	VII.23.4
44	VI.48.2	19	VIII.61.12
<i>Adhyāya XXIX</i>	<i>R̥gveda</i>	20	VII.66.4
12-24	I.163.1-13	21	VIII.61.13
25, 26	X.110.1; 2	22	III.38.4
28-36	X.110.3-11	23	X.50.1
37	I.6.3	24	VIII.45.2
38-51	VI.75.1-14	25	I.9.1
52	VI.47.26-31	26	III.34.3
<i>Adhyāya XXX</i>	<i>R̥gveda</i>	27	I.165.3
2	III.62.10	28	X.74.4

<i>Adhyāya XXXIII</i> (Contd.)	<i>Rgveda</i>	<i>Adhyāya XXXIII</i> (Contd.)	<i>Rgveda</i>
29	I.102.1	75	III.2.7
30	X.170.1	76	VII.94.11
31	I.50.1	77	VI.52.9
32	I.50.6	78	I.165.4
33	VIII.61.13	79	I.165.9
34	I.186.1	80	X.120.1
35	VIII.82.4	81	VIII.3.3
36	I.50.4	83	VIII.3.4
37	I.115.4	85	VIII.90.9
38	I.115.3	86	X.141.4
39	VIII.90.11	87	VIII.90.1
40	VIII.90.12	88	VII.74.3
41	VIII.88.3	89	I.40.3
42	I.115.6	90	I.105.1
43	I.35.2	91	VIII.27.13
44	VII.39.2	93	VI.59.6
45	I.14.3	94	VIII.27.14
46	I.23.6	95	VIII.78.2
47	VIII.83.7	96	VIII.78.3
48	V.46.2	97	VIII.3.8
49	V.44.3		
50	VIII.63.12	<i>Adhyāya XXXIV</i>	<i>Rgveda</i>
51	II.29.6	7	I.187.1
52	X.35.13	10	II.32.6
53	VI.52.13	12	I.31.1
54	IV.54.2	13	I.31.12
55	VI.49.4	14-15	III.29.3, 4
56	I.2.4	16-17	I.62.1-2
57	I.2.7	18-19	III.30.1-2
58	I.3.3	20-23	I.91.21,
59	III.31.6		20; 24
60		24-27	I.35.8-11
61	VI.60.5	28	I.46.15
62	IX.11.1	29-30	I.112.24-25
63	III.47.4	33	I.92.13
64	X.73.1	34-40	VII.41.1-7
65	IV.32.1	41	VI.44.9
66-67	VIII.88.5-6	42	VI.49.8
69	VI.71.3	43	I.22.18
74	X.129.5	44	I.22.21
		45	VI.70.1
		46	X.128.9
		47	I.34.11

<i>Adhyāya XXXIV</i> (Contd.)	<i>R̥gveda</i>	<i>Adhyāya XXXV</i> (Contd)	<i>R̥gveda</i>
48	I.165.15	21	I.22.15
49	X.130.7	<i>Adhyāya XXXVI</i>	<i>R̥gveda</i>
53	VI.50.14	7	VIII.82.19
54	II.27.1	9	I.90.9
56	I.40.15	14	VII.35.1
58	II.23.19	24	VII.66.16
<i>Adhyāya XXXV</i>	<i>R̥gveda</i>	<i>Adhyāya XXXVII</i>	<i>R̥gveda</i>
4	X.97.5	17	I.164.31
6	I.97.1-8 (burden of)	<i>Adhyāya XXXVIII</i>	<i>R̥gveda</i>
7	X.18.1	5	I.164.49
10	X.53.8	24	I.50.10
18	X.15.5	<i>Adhyāya XL</i>	<i>R̥gveda</i>
		16	I.189.1

Atharva — Yajuh Concordance

<i>Yajurveda</i>	<i>Atharvaveda</i>	<i>Yajurveda</i>	<i>Atharvaveda</i>
V.19	VII.26.8	XVIII.59-60	VI.123.1-2
VI.17	VII.89.3	XX.20	VI.115.3
VIII.14	VI.53.3	XXI.5.6	VII.6.2-3
VIII.17	VII.17.4	XXVII.1-3	II.6.1-3
VIII.18-19	VII.97.3-4	XXVII.4	VII.82.3
VIII.20	VII.97.1	XXVII.5	II.6.4
VIII.59	VII.25.1	XXVII.6	II.6.5
IX.6	I.4.4	XXVII.7	VII.84.1
XI.17	VII.82.5	XXVII.8	VII.16.1
XI.75	XIX.54.1	XXXI.19	X.8.13
XI.81	III.19.1	XXXII.9	II.1.2
XI.82	III.19.3	XXXIV.32	XIX.47.1
XII.69	III.17.5	XXXIV.51	I.35.1
XII.70	III.17.9	XXXIV.52	I.35.2
XII.71	III.17.3	XXXV.19	XII.2.8
XIII.3	IV.1.1	XXXVI.10	VII.69.1
XV.55	IX.5.17	XXXVI.17	XIX.9.4
XVII.47	III.2.6	XXXVII.11	V.27.1
XVII.67	IV.14.3-5		



Appendix II

DIACRITICAL MARKS FOR transliteration

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṛī
ए e	ऐ ai	ओ o	औ au
अनुस्वार (ं) m̐	विसर्ग (ः) — h̐		

Consonants

Guttural

क k	ख kh	ग g	घ gh	ङ ṅ
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Palatal

च c	छ ch	ज j	झ jh	ञ ñ
-----	------	-----	------	-----

Lingual

ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ
-----	------	-----	------	-----

Dental

त t	थ th	द d	ध dh	न n
-----	------	-----	------	-----

Labial

प p	फ ph	ब b	भ bh	म m
-----	------	-----	------	-----

Others

य y	र r	ल l	व v
श ś	ष ṣ	स s	ह h
(ऽ)			

पाजसनेदि-भाष्यनिबन्ध-शुद्ध

यजुर्वेद-संहिता ।

अथ प्रथमोऽध्यायः।

॥मोऽश्मा॥ इमे त्वो—जे त्वीं वायव स्थं वेचो वः सविता प्रार्पयतु भेष्टतमाय कर्मण
आप्यापध्व मच्या इन्द्राय मागं प्रजावतीरनमीवा अयस्मा मा व स्तेन ईशत माघर्धसो
ध्रुवा अस्मिन् गोपती स्याते बह्वीर्यजमानस्य प्रभून्पहि ॥१॥

पत्तोः पुविशमसि' द्यौरसि पृथिव्यसि' मातरिष्वनो वसोऽसि विश्वधा असि ।
परमेण धाम्ना दृष्टस्व मा धर्मा ते यज्ञपतिर्हवर्षीते ॥२॥

Iṣe tvo-(i) rje tvā (ii) vāyava stha (iii) devo vaḥ savitā
prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnyā
indrāya bhāgam prajāvatīranamīvā'ayakṣmā mā va stena'
īśata māghaśaṁso dhruvā' asmin gopatau syāta (iv) bahvīrya-
jamānasya paśūnpāhi (v). ॥ 1 ॥

Vasoḥ pavitramasi (i) dyaurasi pṛthivyasi (ii) mātariśvano
gharmo'si viśvadhā' asi. Parameṇa dhāmnā dṛṣṭhasva mā
hvārma te yajñapatirhvārṣīte (iii). ॥ 2 ॥

Vajasaneyi-Madhyandina-Śukla

YAJURVEDA SAMHITĀ

CHAPTER ONE

1. We invoke you O Lord, for food.⁽¹⁾

We invoke you for vigour.⁽²⁾

You are the vital breaths.⁽³⁾

May the creator Lord depute you, O sacrificers, to the noblest accomplishments.

O cows, may you flourish with the blessings of the resplendent Lord.

May you be free from disease and consumption and bear good progeny.

May no thief nor a slaughterer be in possession of you.

May you permanently multiply in large numbers in the house of the master of cattle.⁽⁴⁾

O Lord, preserve the cattle of the sacrificer.⁽⁵⁾

2. You are the purifier of riches.⁽¹⁾ You are heaven; earth you are as well.⁽²⁾ You are the warmth of the wind. You are the sustainer of the world. Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer forsake you.⁽³⁾

वसोः पवित्रमसि अतघां वसोः पवित्रमसि सहस्रधारम् ।
 देवत्वा सविता पुनातु वसोः पवित्रेण अतघरेण सुप्या कामधुक्षः ॥३॥

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
 इन्द्रस्य त्वा मागध सोमेनातनन्धि विष्णो हव्यं रक्षो ॥४॥

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकियं तन्मे राध्यताम् ।
 इदमहमनृतात्सत्यमुपैमि ॥५॥

कस्त्वा पुनक्ति स त्वा पुनक्ति कस्मै त्वा पुनक्ति तस्मै त्वा पुनक्ति ।
 कर्मणे वां वेपाय धाम् ॥६॥

प्रतुष्टा रात्रः प्रतुष्टा अरातयो निष्टप्ता रक्षो निष्टप्ता अरातयः ।
 उर्वन्तरिक्षमन्वेमि ॥७॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi
 sahasradhāram (i). Devas tvā savitā punātu vasoḥ pavitreṇa
 śatadhāreṇa supvā(ii) kāmadhukṣaḥ(ii). ॥ 3 ॥

Sā viśvāyuh (i) sā viśvakarmā (ii) sā viśvadhāyāḥ (iii). Indra-
 sya tvā bhāgarṁsomenātanacmi (iv) viṣṇo havyaṁ rakṣa (v).
 ॥ 4 ॥

Agne vratapate vratam carīṣyāmi tacchakeyam tanme
 rādhyatām (i). Idamahamanṛtātsatyamupaimi (ii). ॥ 5 ॥

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā
 yunakti (i). Karmaṇe vām veṣāya vām (ii). ॥ 6 ॥

Pratyusṭaṁ rakṣaḥ pratyusṭā' arātayo niṣṭaptaṁ rakṣo
 niṣṭaptā' arātaḥ (i). Urvantarikṣamanvemi (ii). ॥ 7 ॥

3, You are the purifier of riches passing down in a hundred streams. You are the purifier of riches in a thousand streams.⁽¹⁾ Let the Creator God purify you with a hundred streamed strainer of riches by purifying means.⁽²⁾ Which of the cows would you like to milk?⁽³⁾

4. That cow is the longevity of all.⁽¹⁾ She is the activity of all.⁽²⁾ She is the nourisher of all as well.⁽³⁾ The share of the resplendent Lord, I hereby curdle with the herbal juice for you.⁽⁴⁾ O omnipresent Lord, protect the materials of sacrifice.⁽⁵⁾

5. O adorable Lord, upholder of vows, I have determined to observe a vow. May I be able to accomplish it with success.⁽¹⁾ Renouncing falsehood, I hereby embrace truth.⁽²⁾

6. Who appoints you? He appoints you. For what does he appoint you? For that he appoints you.⁽¹⁾ Both of you, for work as well as dressing up and finish.⁽²⁾

7. Demons have been burnt and so are burnt the enemies. Demons have come to grief and so have the enemies come to grief.⁽¹⁾ Now I move freely in the vast mid-space.⁽²⁾

धूर्वसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वामः ।

देवानामसि वक्षितमथ ससितमं पप्रितमं जुष्टतमं देवहृतमम ॥८॥

अहृतमसि हविर्धानं हृहृहस्व मा ह्वामो ते यज्ञपतिर्हवीर्धाने ।

विष्णुस्त्वा क्रमतो मुरु वातापा पहतथं रक्षो यच्छन्तां पञ्च ॥९॥

देवस्य त्वा सवितुः प्रसवेऽम्बिनेर्माह्व्यां पुष्णो हस्ताभ्याम् ।

अग्रये जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥ १० ॥

भूताय त्वा नारातये स्वरभिविख्येषं हृहृहन्तां वृषाः

पृथिव्या मूर्धन्तर्गिक्षमन्वेमि पृथिव्यास्त्वा नामो सावयाम्यदित्या

उपस्थेऽग्ने हव्यथं रक्षे ॥ ११ ॥

पवित्रे भ्यो वैष्णव्यो सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य इमिमः ।

देवीरापो अग्रेगुवो अग्रेपुवोऽग्रं इममद्य यज्ञं नयताये यज्ञपतिथं सुधातुं यज्ञपतिं देवयुवम् ॥१२॥

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smāndhūrvasi
tam dhūrva yam vayam dhūrvāmaḥ (i). Devānāmasi vahnita-
maṁ sasnitamam papritamam juṣṭatamam devahūtamam
(ii). ॥ 8 ॥

Ahrutamasi havirdhānam dṛṁhasva mā hvārmā te yajñapa-
tirhvarṣīt (i). Viṣṇustvākramatā -(ii) muru vātāyā-(iii) paha-
taṁ rakṣo (iv) yacchantām pañca (v) ॥ 9 ॥

Devasya tvā savituḥ prasave'svinorbāhūbhyām pūṣṇo
hastābhyām (i). Agnaye juṣṭam grhṇāmya-(ii)
gnīṣomābhyām juṣṭam grhṇāmi (iii). ॥ 10 ॥

Bhūtāya tvā nārātaye (i) svarabhivikhyeṣam (ii) dṛṁhantām
duryāḥ pṛthivyā-(iii) murvantarikṣamanvemi (iv) pṛthi-
vyāstvē nābhau sādāyāmyadityā' upasthe'gne havyaṁ rakṣa
(v). ॥ 11 ॥

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava utpunāmyac-
chidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Devīrāpo' agre-
guvo' agrepuvo 'gra imamadya yajñam nayatāgre yajñapatiṁ
sudhātum yajñapatim devayuvam (iii). ॥ 12 ॥

8. O Lord, you are the destroyer. Destroy the destroyer. Destroy him who wants to destroy us. Destroy him, whom we try to destroy.⁽¹⁾ Of all gods, you are the greatest bestower of blisses, best purifier, ablest preceptor, most welcome and, therefore, most worthy of worship by the learned.⁽²⁾

9. O Lord, you are the receiver of oblations free from crookedness. Be steady. Do not totter; nor may this sacrificer forsake you.⁽¹⁾ Let the all pervading Lord approach you.⁽²⁾ For abundant wind.⁽³⁾ May the demons be driven away.⁽⁴⁾ Let it be grasped by the five.⁽⁵⁾

10. O sacrificial material, at the impulsion of the Creator God, with the arms of the healers and with the hands of the nourisher;⁽¹⁾ I take you, that are pleasing to the adorable Lord.⁽²⁾ I take you, that are pleasing to the Lord adorable and blissful both.⁽³⁾

11. O sacrificial fire, I invoke you for the happiness of all and not for miseries.⁽¹⁾ May I see the celestial light on all sides.⁽²⁾ May our houses be firm on the earth.⁽³⁾ Whereas I travel in the vast mid-space.⁽⁴⁾ I place you in the navel of the earth and in the lap of the Eternity. Guard the sacrificial material.⁽⁵⁾

12. O waters divine (O physical and mental activities), both of you (those on the earth and those in the clouds) belong to all-pervading God.⁽¹⁾ At the impulsion of the impeller Lord, I purify you with sun's rays as if a strainer without pores.⁽²⁾ Flowing forward and purifying forward, now lead this sacrifice forward as well as the sacrificer, who is of good character and devoted to gods.⁽³⁾

युष्मा इन्द्रोऽवृणीत वृत्रतूर्ये ययमिन्द्रमवृणीष्वं वृत्रतूर्ये' मोक्षिता स्थे । अग्नये त्वा जुष्टं प्रोक्षाम्ये—ग्रीषोमाम्यां त्वा जुष्टं प्रोक्षामि । देव्याय कर्मणे शुन्धध्वं देवयज्याये यद्वोऽशुद्धाः पराज्जन्तिवै वस्तच्छुन्धामि' ॥ १३ ॥

शर्मस्ये—वधूतं रक्षोऽवधूता अरातयो' ऽदित्यास्त्वगसि प्रति त्वादितिवेतु ।

अदिरसि वानस्पत्यो ग्रवाऽसि पृथुबुध्नः प्रति त्वाऽदित्यास्त्वग्वेतु ॥ १४ ॥

अग्नेस्तनूरसि वाचो विसर्जनं देवधीतये त्वा गृह्णामि बृहद्वावाऽसि वानस्पत्यः स इदं देवेभ्यो हविः शमीष्व सुशामि शमीष्वे । हविष्कुदेहि हविष्कुदेहि' ॥ १५ ॥

कुकुटोऽसि मधुजिह्व इयमूर्जमावव त्वया वयं संचातं संचातं जेष्मं उपवृद्धमसि' प्रति त्वा वर्षवृद्धं वेतु परापूतं रक्षः परापूता अरातयो' ऽपहतं रक्षो वायुर्वो विविनक्तु देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना' ॥ १६ ॥

Yuṣmā' indro 'vṛṇīta vṛtrātūrye yūyamindramavṛṇīdhvam vṛtrātūrye (i) prokṣitā stha (ii). Agnaye tvā juṣṭam prokṣāmya-(iii) gñīṣomābhyām tvā juṣṭam prokṣāmi (iv). Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo 'śuddhāḥ parājaghnuridam vastacchundhāmi (v). ॥ 13 ॥

Śarmāsya (i) vadhūtaṁ rakṣo 'vadhutā' arātayo (ii) 'dityāstvagasi prati tvāditirvettu (iii). Adrirasi vānaspatyo grāvāsi pṛṭhubudhnaḥ prati tvā 'dityāstvagvettu (iv). ॥ 14 ॥

Agnestanūrasi vāco visarjanam devavītaye tvā gṛhṇāmi (i) bṛhadgrāvā'si vānaspatyaḥ (ii) sa'idam devebhyo haviḥ śamiṣva suśami śamiṣva (iii). Haviṣkṛdehi haviṣkṛdehi (iv) ॥ 15 ॥

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayaṁ samghātāṁ samghātam jeṣma (i) varṣavṛddhamasi (ii) prati tvā varṣavṛddham vettu (iii) parāpūtaṁ rakṣaḥ parāpūtā arātayo'-(iv) pahataṁ rakṣo (v) vāyurvo vivinaktu (vi) devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā (vii). ॥ 16 ॥

13. At the time of struggle against ignorance, the resplendent Lord selected you and at the same time you selected the resplendent Lord.⁽¹⁾ You have been consecrated.⁽²⁾ I sprinkle you to be favoured by the adorable Lord.⁽³⁾ I sprinkle you to be favoured by the Lord adorable and blissful.⁽⁴⁾ For this divine function, for pleasing gods, get purified. Whatever part of yours has become impure by pollution, that I hereby purify.⁽⁵⁾

14. You are the bestower of happiness.⁽¹⁾ The evil powers have been driven away and so are the inimical tendencies.⁽²⁾ You are the skin of the eternity. May the eternity receive you.⁽³⁾ You are the cloud, nourisher of vegetation. You are the broad-based cloud. May the skin of eternity receive you.⁽⁴⁾

15. You are the fire embodied and the source of speech. I take you up for satisfaction of Nature's bounties.⁽¹⁾ You are a big cloud nourisher of vegetation.⁽²⁾ Now prepare oblation for Nature's bounties.⁽³⁾ Prepare it carefully. O offerer of oblations, come; O offerer of oblations, come here. ⁽⁴⁾

16. O God, you are a cock with a sweet tongue. Crow aloud for bringing food and vigour to us. With your assistance may we win each and every battle.⁽¹⁾ You are old in years.⁽²⁾ May the old in years receive you.⁽³⁾ Evil powers have been thrown back and thrown back are the inimical tendencies.⁽⁴⁾ Evil powers have been defeated.⁽⁵⁾ May the wind disperse you.⁽⁶⁾ May the golden-handed sun receive you with hands without a leak.⁽⁷⁾

धृष्टिरस्ये'पाऽग्ने अग्निमामाधं जहि निष्कृष्यादं संधो वृक्षयजं वहं ।
ध्रुवमसि पृथिवीं दंष्ट्रं ह ब्रह्मवनिं त्वा क्षत्रवनिं सजातवन्पदधामि भातृव्यस्य वधायं ॥१७॥

अग्ने ब्रह्मं गृणीष्व धरुणमस्यन्तरिक्षं दंष्ट्रं ह ब्रह्मवनिं त्वा क्षत्रवनिं
सजातवन्पदधामि आतृव्यस्य वधायं । ध्रुवमसि द्विं दंष्ट्रं ह ब्रह्मवनिं त्वा क्षत्रवनिं
सजातवन्पदधामि आतृव्यस्य वधायं । विश्वाम्यस्त्वाज्ञाम्य उपदधामि
चितं स्थाध्वंचितो भृगूणामङ्गिरसां तपसा तप्यध्वमं ॥ १८ ॥

शमस्ये'वधूतं रक्षोऽवधूता अरातयो'—ऽदित्यास्त्वगसि प्रति त्वाऽदितिर्वेतु ।
धिपणांसि पर्वती प्रति त्वाऽदित्यास्त्वग्वेतुं दिवस्कम्भनीरसि धिपणांसि पार्वतेयी
प्रति त्वा पर्वती वेतु ॥१९॥

धान्यमसि धिनुहि देवान् प्राणाय त्वो दानाय त्वो व्यानाय त्वं ।
दीर्घामनु प्रसितिमायुषं धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिनां
चक्षुषि त्वां महिनां पयोऽसि ॥२०॥

Dhṛṣṭiṣasya'-(i) pāgne' agnimāmādam jahi niṣkravyādaraṁ
sedhā (ii) devayajam vaha (iii). Dhruvamasi prthivīm dṛṁha
brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātrvyas-
ya vadhāya (iv). ॥ 17 ॥

Agne brahma gr̥bhñiṣva (i) dharuṇamasyantarikṣam dṛṁha
brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātrvyas-
ya vadhāya (ii). Dhartramasi divam dṛṁha brahmavani tvā
kṣatravani sajātavanyupadadhāmi bhrātrvyasya vadhāya.
(iii). Viśvābhyastvāsābhyā'upadadhāmi (iv) cita sthordhva-
cito (v) bhr̥gūṇāmaṅgirasām tapasā tapyadhvam (vi). ॥ 18 ॥

Śarmāsyā-(i) vadhūtam rakṣo' vadhūtā arātayo'-(ii) dityāstvas-
gasi prati tvāditirvettu (iii). Dhiṣaṇā, si parvatī prati tvā-
dityāstvagvettu (iv) divaskambhanīrasi (v) dhiṣaṇāsi pārva-
teyī prati tvā parvatī vettu (vi). ॥ 19 ॥

Dhānyamasi dhinuhi devān (i) prāṇāya tvo-(ii) dānāya tvā
(iii) vyānāya tvā (iv). Dīrghāmanu prasitimāyuṣe dhām devo
vah savitā hiraṇyapāṇiḥ pratigr̥bhñātvacchidreṇa pāṇinā
(v) cakṣuṣe tvā (vi) mahīnām payo'si (vii) ॥ 20 ॥

17. O fire, you are superb.⁽¹⁾ Discard the fire that cooks food; discard the fire that consumes corpses.⁽²⁾ Bring the one that carries oblations to Nature's bounties.⁽³⁾ You are steady. Make this earth steady. You are pleasing to men of intellect, pleasing to men of defence and to other persons like us. I place you here for destruction of our enemy.⁽⁴⁾

18. O fire divine, protect men of intellect.⁽¹⁾ You are the sustainer. Make the mid-space firm. You are pleasing to men of intellect; pleasing to men of defence and to other persons like us. I place you here for the destruction of our enemy.⁽²⁾ You are the support. Make the heaven steady. You are pleasing to men of intellect; pleasing to men of defence and other persons like us. I place you here for destruction of the enemy.⁽³⁾ I place you here for protection of all the regions.⁽⁴⁾ Q fires, you have been piled up, piled up high.⁽⁵⁾ Blaze with the force of the cosmic elements and of all cosmic breath.⁽⁶⁾

19. O Lord, you are the source of happiness.⁽¹⁾ Evil powers have been driven away and so are the inimical tendencies.⁽²⁾ You are the skin of the eternity. May eternity receive you.⁽³⁾ You are the speech full of knowledge. May the skin of Eternity receive you.⁽⁴⁾ You are the support of the celestial worlds.⁽⁵⁾ You are the speech full of knowledge. May the speech full of knowledge receive you.⁽⁶⁾

20. You are foodgrain. Feed the sense organs.⁽¹⁾ We cherish you for in-breath.⁽²⁾ You for out-breath;⁽³⁾ and for diffused breath.⁽⁴⁾ We take you for getting a long and energetic life span. May the golden-handed sun receive you with his hands without a leak.⁽⁵⁾ We cherish you for good eye-sight.⁽⁶⁾ You are the essence of sublime faculties.⁽⁷⁾

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । सं वपामि
समाप ओषधीभिः समोषधयो रसेन । सधं रेवतीजंगतीभिः पृच्यन्ताधं
सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥ २१ ॥

जनयत्ये त्वा संयोमी^१ दममे^२ विमग्नीषोमयो^३ रिषे त्वा^४
घर्मोऽसि विश्वायु^५—रुरुप्रथा उरु प्रथस्वोरु ते यज्ञपतिः प्रथर्ता^६ मग्निष्टे त्वत्वं मा
हिंसी^७ रेवस्त्वा सविता श्रपयतु वरिष्ठेऽधि नाके^८ ॥ २२ ॥

मा मेमां संविकथा^१ अतमेरुयज्ञोऽतमेरुयजमानस्य प्रजा यूयाते जिताय त्वा^२
जिताय त्वे^३—कृताय त्वो^४ ॥ २३ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आवेदेऽध्वरकृतं
देवेभ्यं हन्त्रस्य ग्राहुरसि दक्षिणः सहस्रमृष्टिः शततेजा वायुरसि त्रिगतेजा द्विपतो वधेः ॥ २४ ॥

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo
hastābhyām (i). Sam vapāmi (ii) samāpa'oṣadhībhiḥ
samoṣadhayo rasena. Saṁ revatīrjagatībhiḥ prcyaṁtām sam
madhumatīrmadhumatībhiḥ prcyaṁtām (iii). ॥ 21 ॥

Janayatyai tvā samyaumi-(i) damagne-(ii) ridamagnīṣomayo-
(iii) riṣe tvā (iv) gharma'si viśvāyu-(v) ruruprathā uru pra-
thasvoru te yajñapatiḥ prathatā- (vi) magniṣṭhe tvacam mā
hiṁsī- (vii) ddevastvā savitā śrapayatu varṣiṣṭhe-dhi nāke
(viii). ॥ 22 ॥

Mā bhermā samvikthā' (i) atameruryajño' tameruryajamāna-
sya prajā bhūyāt (ii). Tritāya tvā (iii) dvitāya tvai-(iv) katāya
tvā (v). ॥ 23 ॥

Devasya tvā savituh prasave'śvinorbāhubhyām pūṣṇo
hastābhyām. Ādade' dhvarakṛtam devebhya' (i) indrasya
bāhurasī dakṣiṇaḥ sahasrabhṛṣṭiḥ śatatejā vāyurasi tigmatejā
dviṣato vadhaḥ (ii). ॥ 24 ॥

21. At the impulsion of the Creator God, with arms of the healers and hands of the nourisher, (1) I sow you. (2) May the waters mix with herbs and the herbs with saps. May the waters mix with medicines and the sweet tasting waters with sweet tasting medicines. (3)

22. I mix you for an easy delivery. (1) This of the adorable Lord. (2) This of the Lord adorable and blissful. (3) I invoke you for food. (4) You are heat and warmth and bestower of longevity on all. (5) Expanding far and wide, may you expand farther and wider. May you make the sacrificer prosper far and wide. (6) May fire not injure your skin. (7) May the Creator God cause you to ripen in the highest heaven. (8)

23. Don't be frightened; don't waver. (1) May the sacrificer be not depressing and the offspring of the sacrificer also be not languid. (2) I dedicate you for trinity. (3) You for duality. (4) You for unity. (5)

24. At the impulsion of the Creator God, I take you with arms of the healers and hands of the nourisher to perform sacrifice for Nature's bounties. (1) You are the right hand of the resplendent Lord, capable of killing thousands of enemies, glittering with hundreds of lustres. You are the wind of fierce power, killer of malicious. (2)

पृथिवि देवयज्ज्योषध्यास्ते मूलं मा हिंसीधे' वृजं गच्छ गोष्ठानं वर्षतु ते द्यौ'—बंधान देव सवितः परमस्यां पृथिव्याथं जतेन पाशैर्योऽस्मान्देष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥ २५ ॥

अपारकं पृथिव्ये देवयज्जनाद्वध्यासं वृजं गच्छ गोष्ठानं वर्षतु ते द्यौ'—बंधान देव सवितः परमस्यां पृथिव्याथं जतेन पाशैर्योऽस्मान्देष्टि यं च वयं द्विष्मस्तमतो मा मौक् । अरंरो दिवं मा पतो वृषस्तस्ते छां मा स्कन् वृजं गच्छ गोष्ठानं वर्षतु ते द्यौ'—बंधान देव सवितः परमस्यां पृथिव्याथं जतेन पाशैर्योऽस्मान्देष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥ २६ ॥

गावत्रेण त्वा छन्दसा परिगृह्णामि त्रैपदेन त्वा छन्दसा परिगृह्णामि जागतेन त्वा छन्दसा परिगृह्णामि । सुदमा चासि शिवा चासि स्योना चासि सुपदा चासि—जैस्वती चासि परस्वती च ॥ २७ ॥

पुरा क्रूरस्य विमृषो विरश्निस्तृणादाय पृथिवीं जीवदानुम् । यामैर्यैश्चन्द्रमसि स्वधामिस्ताम् धीरासो अनुविश्यं यजन्ते । पोक्षणीरासादयं द्विषतो वधोऽसि ॥ २८ ॥

Pr̥thivi devayajanyoṣadhyāste mūlam mā hiṁśiṣam (i) vra-jam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭ iyam ca vayam dviṣmastamato mā mauk (iv). ॥ 25 ॥

Apāraram pr̥thivyai devayajanādvadhyāsam (i) yrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva sa-vitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (iv). Araro divam mā pāto (v) drapsaste dyām mā skan (vi) vrajam gaccha goṣṭhānam (vii) varṣatu te dyau-(viii) rbadhāna deva savitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (ix). ॥ 26 ॥

Gāyatrena tvā chandasā parigr̥hṇāmi (i) traīṣṭubhena tvā chandasā parigr̥hṇāmi (ii) jāgatenā tvā chandasā parigr̥hṇāmi (iii). Sukṣmā cāsi śivā cāsi (iv) syonā cāsi susadā cāsyū-(v) rjasvatī cāsi payasvatī ca (vi). ॥ 27 ॥

Purā krūrasya viṣpo virapśinnudādāya pr̥thivīm jīvadānum. Yāmarirayamscandramasi svadhābhīstāmu dhīrāso' anudī-śya yajante (i). Prokṣaṇīrāsādāya (ii) dviṣato vadho'si (iii). ॥ 28 ॥

25. O earth, the place of divine worship, may I not destroy the root of your herbs.⁽¹⁾ Go to pen, the cow-shed.⁽²⁾ May heaven send rain for you.⁽³⁾ O Creator God, here on this earth, bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁴⁾

26. May I drive away the devilish enemy from this earth, the place of divine worship.⁽¹⁾ Go to the pen, the cow-shed.⁽²⁾ May heaven send rain for you.⁽³⁾ O creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁴⁾ O devilish enemy, may you not attain light and bliss.⁽⁵⁾ May your progeny also be deprived of light and bliss.⁽⁶⁾ Go to the pen, the cow-shed.⁽⁷⁾ May heaven send rain for you.⁽⁸⁾ O Creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁹⁾

27. O earth, I surround you with the *gāyatrī* metre.⁽¹⁾ I encompass you with the *triṣṭubh* metre.⁽²⁾ I enclose you with the *jagatī* metre.⁽³⁾ You are the earth, beautiful, propitious.⁽⁴⁾ You are pleasing and a good seat to rest upon.⁽⁵⁾ You are full of invigorating foods and milk.⁽⁶⁾

28. O mighty God, in anticipation of the struggle for existence on this life-bestowing earth, this is, as if, raised to the pleasure-giving-moon by accumulating food and comforts. The sages perform sacrifice with the same aim in view.⁽¹⁾ Bring here the sprinkling water.⁽²⁾ You are the death of the hateful enemy.⁽³⁾

प्रत्युष्टं रक्षः प्रत्युष्टा अरांतयो' निष्टप्तं रक्षो निष्टप्ता अरांतयः ।

अनिशितोऽसि सपत्नक्षिद्धाजिनं त्वा वाजेध्याये सम्मार्जिम् ।

प्रत्युष्टं रक्षः प्रत्युष्टा अरांतयो' निष्टप्तं रक्षो निष्टप्ता अरांतयः ।

अनिशितासि सपत्नक्षिद्धाजिनीं त्वा वाजेध्याये सम्मार्जिम् ॥ २९ ॥

अदित्ये रास्नासि' विष्णोर्विष्णोऽस्यु-र्जे त्वा' दबधेन त्वा चक्षुषावपश्यामि ।

अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने धाम्ने मे भव यजुषे यजुषे ॥ ३० ॥

सवितुस्त्वा' प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।

सवितुर्वैः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।

तेजोऽसि शुक्रमस्यमृतमसि' धाम नामासि मियं देवानामनापृष्टं वेवयर्जनमसि ॥ ३१ ॥

[वाध्यायः १, पठिकाः ३१, मंथ-संख्या ११७]

इति प्रथमोऽध्यायः ।

Pratyusṭaṁ rakṣaḥ pratyusṭā' arāṭayo' (i) niṣṭaptaṁ rakṣo niṣṭaptā arāṭayaḥ (ii). Anīśito'si sapatnakṣidvājinam tvā vājedhyāyai sammārjmi (iii). Pratyusṭam rakṣaḥ pratyusṭā' arāṭayo (iv) niṣṭaptaṁ rakṣo niṣṭaptā' arāṭayaḥ (v). Anīśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi (vi). ॥ 29 ॥

Adityai rāsnāsi (i) viṣṇorveṣyo' syū-(ii) rje tvā'-(iii) dabdhena tvā cakṣuṣāvapaśyāmi. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe (iv). ॥ 30 ॥

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. (i). Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Tejo'si śukramasyamṛtamasi (iii) dhāma nāmāsi pṛiyam devānāmanādhṛṣṭam devayajana-masi (iv). ॥ 31 ॥ (K = 31; M = 137)

29. Evil powers have been burnt and so are burnt the inimical tendencies.⁽¹⁾ Evil powers have come to grief and so have the inimical tendencies come to grief.⁽²⁾ You (the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of the vigour.⁽³⁾ Evil powers have been burnt and so are burnt the inimical tendencies.⁽⁴⁾ Evil powers have come to grief and so have the inimical tendencies come to grief.⁽⁵⁾ You (the wife of the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of vigour.⁽⁶⁾

30. You are the girdle of the earth.⁽¹⁾ You are the waist-belt of the sun.⁽²⁾ I wear you for vigour.⁽³⁾ I look at you with pleased eyes. You are the tongue of fire. For me become a good invoker of Nature's bounties at every place in every sacrifice.⁽⁴⁾

31. At the impulsion of the Creator God, I purify you with the sun's rays, the strainer without pores.⁽¹⁾ At the impulsion of the Creator God, I purify you with sun's rays, the strainer without pores.⁽²⁾ You are the brilliance; you are the splendour; you are the nectar.⁽³⁾ You are the beloved and unconquered home of the Nature's bounties and you are the means of their worship.⁽⁴⁾

अथ द्वितीयोऽध्यायः ।

कृष्णोऽस्यास्वरेप्सोऽग्रये त्वा जुष्टं प्रोक्षामि वेदिरसि बहिषे त्वा जुष्टां प्रोक्षामि उदिरसि
सुग्भ्यस्त्वा जुष्टं प्रोक्षामि ॥ १ ॥

अदित्ये व्युन्दनमसि विष्णोः स्तुपोऽस्येर्णीम्भदसं त्वा स्तृणामि स्वासस्यां देवेभ्यो
भुवंपतये स्वाहा भुवनपतये स्वाहा मृतानां पतये स्वाहा ॥ २ ॥

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्टं ईक्षितः ।
इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्टं ईक्षितः । मित्रावरुणौ
त्वोत्तरतः परिधतां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्टं ईक्षितः ॥ ३ ॥

Kṛṣṇo'syākhareṣṭho' gñaye tvā juṣṭam prokṣāmi (i) vedirasi
barhiṣe tvā juṣṭam prokṣāmi (ii) barhirasi srugbhyastvā
juṣṭam prokṣāmi (iii). ॥ 1 ॥

Adityai vyundanamasi (i) viṣṇoḥ stupo'syū-(ii) ṛṇamrada-
sam tvā stṛṇāmi svāsthām devebhyo (iii) bhuvapataye
svāhā (iv) bhuvanapataye svāhā (v) bhūtānām pataye svāhā
(vi). ॥ 2 ॥

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai ya-
jamanasya paridhirasyagnirida' īḍitaḥ (i). Indrasya bāhurasi
dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhiragnirida' īḍitaḥ
(ii). Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dhar-
maṇā viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īḍitaḥ
(iii). ॥ 3 ॥

CHAPTER TWO

1. You are attractive fire-wood, obtained from the hardest of trees, pleasing to fire; I sprinkle you.⁽¹⁾ You are the altar, pleasing to sacred grass. I sprinkle you too.⁽²⁾ You are the sacred grass pleasing to ladles. I sprinkle you.⁽³⁾

2. You are moistener of the earth.⁽¹⁾ You mound of the sacrifice.⁽²⁾ I cover you with the sacred grass, which is soft as wool, so that learned persons may sit comfortably on you.⁽³⁾ Dedications to the Lord of the earth.⁽⁴⁾ Dedications to the Lord of the worlds.⁽⁵⁾ Dedications to the Lord of beings.⁽⁶⁾

3. May the all-rich sustainer of the earth place you around for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.⁽¹⁾ You are the right hand of the resplendent Lord for the protection of all. You are the protective peg for the sacrificer, O adorable Lord. You are praiseworthy as well as praised.⁽²⁾ May the wind and the sun place you on the left with the eternal law for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.⁽³⁾

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ४ ॥

समिदसि' सूर्यस्त्वा पुरस्तात् पातु कस्याश्चिदभिज्ञस्यै' । सवितुर्बाहू स्थे ऊर्णम्भवसं
त्वा स्तृणामि स्वासुस्थं देवेभ्य आ त्वा वसवो रुद्रा अद्रित्याः सदन्तु ॥ ५ ॥

घृताच्यसि जुह्वनाम्ना सेदं प्रियेण धाम्ना प्रियं सव आसीदं घृताच्यस्युपमृन्नाम्ना सेदं प्रियेण
धाम्ना प्रियं सव आसीदं घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियं सव आसीदं
प्रियेण धाम्ना प्रियं सव आसीदं । ध्रुवा असदन्नतस्य योनौ ता विष्णो पाहि पाहि यज्ञं
पाहि यज्ञर्पतिं पाहि मां यज्ञन्त्यम् ॥ ६ ॥

अग्ने वाजजिद्राजं त्वा ससिष्यन्तं वाजजितं सम्मार्जिमे ।

नमो देवेभ्यः स्वधा पितृभ्यः सुयमे मे भूयास्तम ॥ ७ ॥

—अस्कन्नमद्या देवेभ्य आज्यं संभ्रियासे—मङ्घ्रिणा विष्णो मा त्वावकमिषं वसुमतीमग्ने ते
ह्यायामुपस्थेपं विष्णो स्थानंमसीत इन्द्रां वीर्यमकृणोदूर्ध्वोऽध्वर आस्थात ॥ ८ ॥

Vitihotram tvā kave dyumantaṁ samidhīmahi. Agne bṛhan-
tamadhvare (i). ॥ 4 ॥

Samidasi (i) sūryastvā purastāt pātu kasyāścidabhiśastyai
(ii). Saviturbāhū stha' (iii) ūṇammradasam tvā strṇāmi
svāsastham devebhya' (iv) ā tvāvasavo rudrādityaḥ sadantu
(v). ॥ 5 ॥

Ghṛtācyasi juhūrnamnā sedam priyeṇa dhāmnā priyaṁ sada'
āsīda (i) ghṛtācyasyupabhrnnāmnā sedam priyeṇa dhāmnā
sada' āsīd (ii) ghṛtācyasi dhruvā nāmnā sedam priyeṇa
dhāmnā priyaṁ sada' āsīda (iii) priyeṇa dhāmnā priyaṁ sada'
āsīda (iv). Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi (v) pāhi
yajñam pāhi yajñapatim pāhi mām yajñanyam (vi). ॥ 6 ॥

Agne vājajidvājam tvā sariṣyantam vājajitaṁ sammārjmi (i)
Namo devebhyaḥ (ii) svadhā pitṛbhyaḥ (iii) suyame me
bhūyāstam (iv). ॥ 7 ॥

Askannamadya devebhya' ājyāṁ sambhriyāsa (i) mā ghriṇā
viṣṇo mā tvāvakramiṣam (ii) vasumatīmagne te cchāyāmu-
pastheṣam viṣṇoḥ sthānamasīta' indro vīryamakṛṇodūrdhvo'
dhvara' āsthāt (iii). ॥ 8 ॥

4. O fire divine, who are fond of sacrifice, glowing bright, O great and far-sighted one, we enkindle you in the sacrifice.₍₁₎

5. You are the sacrificial fire-wood.₍₁₎ May the sun protect you from the front from evils whatsoever.₍₂₎ You are the arms of the Creator Lord.₍₃₎ You are soft as wool, pleasing to sit upon. I spread you around for the learned ones.₍₄₎ May the young, adult and old sages sit upon you.₍₅₎

6. O ladle, you are full of melted butter; pourer of oblations is your name; be seated on this pleasing seat in this pleasing place.₍₁₎ You are full of melted butter; holder of oblations is your name; be seated on this pleasing seat in this pleasing place.₍₂₎ You are full of melted butter; immovable is your name; be seated on this pleasing seat in this pleasing place.₍₃₎ Be seated on this pleasing seat in this pleasing place.₍₄₎ Being seated immovably in the lap of truth, O omnipresent Lord, guard it.₍₅₎ Guard this sacrifice, guard the sacrificer and guard me, the priest of this sacrifice, too.₍₆₎

7. O adorable Lord, winner of inner battles, I worship you, moving towards battle for winning battle.₍₁₎ My obeisance to enlightened ones.₍₂₎ My reverence to elders.₍₃₎ May both of them be our strength in discipline.₍₄₎

8. Today I have offered unspilt melted butter to Nature's bounties.₍₁₎ O sacrifice, may I not violate you with my feet.₍₂₎ O adorable Lord, may I reach your wealth-bestowing shade and remain at the place of sacrifice. From here the resplendent Lord manifests his valour and the glory of the sacrifice is enhanced.₍₃₎

अग्ने वेतोन्नं वेदं युमवतां त्वां द्यावापृथिवी अव त्वं द्यावापृथिवी स्विष्टकृद्वेभ्य इन्द्र आज्येन
हविषा भुन्वाहा मं ज्योतिषा ज्योतिः ॥ ९ ॥

मयीवमिन्द्र इन्द्रियं दधास्वस्मान् रायो मधवानः सचन्ताम् । अस्माकं सन्त्वाशिषः सत्या
नः सन्त्वाशिष उपहृता पृथिवी मातोष मां पृथिवी माता हवतामग्निराग्नीमात्स्वाहा ॥ १० ॥

उपहृतो द्यौष्पितोष मां द्यौष्पिता हवतामग्निराग्नीमात्स्वाहा । वेवस्प त्वा सवितुः प्रसृपे
ऽश्विनोषांभ्यां पुष्णो हस्ताभ्याम् । प्रतिगृह्णाम्यग्नेष्ट्वास्येन प्राप्नोमि ॥ ११ ॥

एतं ते वेव सवितर्यज्ञं प्राङ्मुहस्पतये ब्रह्मणे । तेन यज्ञमेष तेन यज्ञपतिं तेन मामव ॥ १२ ॥

मनो जुतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तेनोत्वारिषं यज्ञं समिमं दधानु ।

चिन्वे वेवास इह मादयन्तामोऽम्पतिषं ॥ १३ ॥

Agne verhotram verdūtyamavatām tvām dyāvāpṛthivī ava
tvam dyāvāpṛthivī sviṣṭakṛddevebhya' indra' ājyena haviṣā
bhūtsvāhā sam jyotiṣā jyotiḥ (i). ॥ 9 ॥

Mayīdamindra indriyam dadhātvasmān rāyo maghavānaḥ sa-
cantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa (i)
upahūtā pṛthivī mātōpa mām pṛthivī mātā
hvayatāmagnirāgnīdhrātsvāhā (ii). ॥ 10 ॥

Upahūto dyauspitōpa mām dyauspitā
hvayatāmagnirāgnīdhrāt svāhā (i). Devasya tvā savituh prasa-
ve' śvinorbāhubhyām pūṣṇo hastābhyām (ii).
Pratiḡgrhṇāmya-(iii) gneṣṭvāsyena prāśnāmi (iv). ॥ 11 ॥

Etam te deva savitaryaājñam prāhurbṛhaspataye brahmaṇe.
Tena yajñamava tena yajñapatim tena māmaya (i). ॥ 12 ॥

Mano jūtirjuṣatāmājyasya bṛhaspatir yajñamimam
tanotvarīṣṭam yajñam samimam dadhātu. Viśve devāsa
iha mādayantām om pratiṣṭha (i) ॥ 13 ॥

9. O fire, undertake duties of the priest and those of the messenger. May heaven and earth protect you. Protect heaven and earth. May the resplendent Lord be gracious to learned people by this oblation of melted butter. *Svāhā*. May the light mingle with light.⁽¹⁾

10. May the resplendent Lord bestow my sense-organs with their respective powers. May bestowers of wealth provide me with abundant wealth. May the blessings be ours; may the blessings, we have received, come true.⁽¹⁾ We have invoked the mother earth. May the mother earth bless me. I am fire being the kindler of fire. *Svāhā*.⁽²⁾

11. Heaven, our father, has been invoked. May heaven, our father, bless us. I am fire being the kindler of fire. *Svāhā*.⁽¹⁾ At the impulsion of the Creator God, with arms of the healers and hands of the nourisher,⁽²⁾ I take you.⁽³⁾ I eat you with mouth of the fire.⁽⁴⁾

12. O Creator Lord, they say that this sacrifice is meant for you, who are the Lord supreme, the divine supreme. Promote this sacrifice and by it protect the sacrificer and me also.⁽¹⁾

13. Let the swift-moving mind enjoy the oblations of melted butter. May the Lord supreme expand this sacrifice and may He get it completed unimpaired. May all the bounties of Nature rejoice here. O Lord Om, may you ever be with us.⁽¹⁾

एवा ते अग्ने समित्तया वर्धस्व या च व्यायस्व । वृधिषीमहि च वयमा च व्यासिषीमहि ।
अग्ने वाजजिह्वाय त्वा ससुवाधसं वाजजितं सम्मार्जिम् ॥ १४ ॥

अग्नीषोमसोऽवितिमनूजेषं वाजस्य मा प्रसवेत् प्रोहामि । अग्नीषोमो तमपनुवतां
योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्येन प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूजेषं वाजस्य
मा प्रसवेत् प्रोहामि । इन्द्राग्नी तमपनुवतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्येन
प्रसवेनापोहामि ॥ १५ ॥

वसुभ्यस्त्वा रुद्रेभ्यस्त्वा ऽऽदित्येभ्यस्त्वा संजानायां द्यावापृथिवी मित्रावरुणो त्वा
वृष्ट्यावताम् । व्यन्तु वयोक्तं रिहाणो मरुतां वृषतीर्गच्छ वशां वृषिभ्यं त्वा विषं गच्छ
ततो नो वृष्टिमावह । चक्षुष्या अग्नेऽसि चक्षुर्मे पार्हि ॥ १६ ॥

यं परिधिं पर्यधत्वा अग्ने देव पुणिभिर्गुह्यमानः ।

तं तं पुतमन् जोषं भराभ्येष नेत्तद्वपुवेतयातं अग्नेः प्रियं पाथोऽपीतमे ॥ १७ ॥

Eṣā te agne samittayā vardhasva cā ca pyāyasva.
Vardhiṣīmahī ca vayamā ca pyāsiṣīmahī (i). Agne
vājajidvājam tvā sasṛvārṇsam vājajitaṁ sammārjmi (ii). ॥ 14 ॥

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena
prohāmi (i). Agnīṣomau tamapanudātām yo'smāndveṣṭi yam
ca vayam dviṣmo vājasyainam prasavenāpohāmi (ii).
Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi
(iii). Indrāgnī tamapanudātām yo'smāndveṣṭi yam ca vayam
dviṣmo vājasyainam prasavenāpohāmi (iv). ॥ 15 ॥

Vasubhyastvā (i) rudrebhayastvā(ii) "dityebhyastvā (iii)
samjānāthām dyāvāpṛthivī mitrāvaruṇau tvā vṛṣṭyāvatām
(iv). Vyantu vayo'ktam rihāṇā (v) marutām pṛṣatīrgaccha
vaśā pṛṣnirbhūtvā divam gaccha tato no vṛṣṭimāvaha.
Cakṣuṣpā agne'si cakṣurme pāhi (vi). ॥ 16 ॥

Yam paridhim paryadhatthā agne deva
paṇibhirguhyamānaḥ. Tam ta etamanu joṣam bharāmyeṣa
nettavadapacetayātā (i) agneḥ priyam pātho'pītam (ii). ॥ 17 ॥

14. O adorable Lord, this is your kindling wood. Grow strong with it and further expand. May we also grow and prosper.(1) O adorable Lord, winner of battles, I adore you, who have gone to the battles and won them.(2)

15. May I win glorious victory following the glorious victories of the Lord adorable and blissful. I advance forward at the impulsion of battle.(1) May the Lord adorable and the blissful drive him away who cherishes malice against us and whom we do hate. By the impulse of battle I drive him away.(2) May I win glorious victory following the glorious victories of the Lord resplendent and adorable. I advance forward at the impulsion of battle.(3) May the Lord resplendent and adorable drive him away who cherishes malice against us and whom we do hate. By the impulse of the battle, I drive him away.(4)

16. I dedicate you to the young sages.(1) You to the adult sages.(2) You to the old sages.(3) May the heaven and earth recognize you. May the sun and the oceans save you with the rains.(4) Go like birds licking mid-space.(5) Go like deer to the cloud-bearing winds. Like a tame small cow go to heaven. From there bring rains for us. O foremost adorable, you are the protector of vision; protect my vision.(6)

17. O foremost adorable Lord, to hide yourself from the speculators you have put an enclosure around you; this enclosure I reinforce for your pleasure. May it, however, never keep me away from you.(1) The favourite food of the fire divine is thus obtained.(2)

सःस्रवर्भागा स्थेषा ब्रह्मन्तः प्रस्तरेष्ठाः परिधेयाश्च देवाः ।
 इमां तार्क्षमि विश्वे गृणन्त आसद्यास्मिन् बर्हिर्षि मादयध्वं स्वाहा वातं ॥ १८ ॥
 घृताचीं स्थो धुर्यीं पातं मुम्ने स्थः मुम्ने मा धत्तमं ।
 यज्ञ नमश्च त उर्प च यज्ञस्य शिवे संतिष्ठस्व श्विष्टे मे संतिष्ठस्व ॥ १९ ॥
 अग्नेऽदब्धायोऽशीतम पाहि मा द्वियोः पाहि प्रसित्ये पाहि दुरिष्टये पाहि दुर्य्युन्या अक्षिपं नः
 पितुं कृणु कृपया योनीं स्वाहा वातं दुर्गये संवेक्षपतये स्वाहा सरस्वत्ये यशोमगिन्ये स्वाहा ॥ २० ॥
 वेदोऽसि येन त्वं देव वेद वेदेभ्यो वेदोऽर्भक्षस्तेन मह्यं वेदो भूयाः ।
 देवां गानुविदो गानुं विच्चा गानुमित । मनसस्पत इमं देव यज्ञं स्वाहा वातं धोः ॥ २१ ॥
 संवर्हिर्दन्तां हविषा घृतेन समदित्यैर्वमृभिः सम्मरुद्भिः ।
 समिन्द्रां विश्वदेवभिरन्कतां दिव्यं नभो गच्छतु यन स्वाहा ॥ २२ ॥

Saṁsraṇavabhāgāḥ stheṣā bṛhantaḥ prastareṣṭhāḥ
 paridheyāśca devāḥ. Imām vācamabhi viśve gṛṇanta
 āsadyāsmiṇ barhiṣi mādayadhvaṁ svāhā vāt. (i) ॥ 18 ॥

Ghṛtācī stho dhuryau pātām sumne sthaḥ sumne mā dhat-
 tam (i). Yajña namaśca ta upa ca yajñasya śive samtiṣṭhasva
 sviṣṭe me samtiṣṭhasva (ii). ॥ 19 ॥

Agne'dabdhāyo'sītama pāhi mā didyoḥ pāhi prasityai pāhi
 duriṣṭyai pāhi duradmanyā aṇiṣam naḥ pītum kṛṇu. Suṣadā
 yonau svāhā vāt (i) agnaye samveśapataye svāhā (ii) sarasva-
 tyai yaśobhaginyai svāhā (iii) ॥ 20 ॥

Vedo'si yena tvam veda devebhyo vedo'bhavastena mahyam
 vedo bhūyāḥ (i) Devā gātuvido gātum vittvā gātumita. Mana-
 saspata imam deva yajñām svāhā vāte dhāḥ (ii). ॥ 21 ॥

Sambarhiranṅktām haviṣā ghṛtena samādityairvasubhiḥ sam-
 marudbhiḥ. Samindro viśvadevebhiraṅktām divyam nabho
 gacchatu yat svāhā (i). ॥ 22 ॥

18. O learned persons, you are partakers of the progressive knowledge. You are strong with good nourishment. You participate in sacrifice and guard its enclosure. May all of you, applauding this speech of mine, come and sit upon the grass-mat and enjoy. I dedicate; you carry.(1)

19. O capable executives (fire and wind), you two are pourers of rain water. Protect me. Both of you are happiness incarnate; lead me to happiness.(1) O sacrifice, our regards to you. Make my worship complete; fulfil all my good desires.(2)

20. O adorable Lord, bestower of uninjured long life, omnipresent, protect us from terrible sufferings; protect us from bondage; protect us from technical defects; protect us from bad food. Make our food free from poison. May we live in good houses. *Svāhā vāṭ*.(1) I dedicate it to the adorable Lord, the Lord of affectionate embraces.(2) I dedicate it to the divine intellect, the sister of glories.(3)

21. You are the divine knowledge; O Lord knowledge embodied, by which you become knowledge for the enlightened ones, by that may you become knowledge for me too.(1) O enlightened ones, who know the pathways well, having known of this sacrifice, come to attend this performance. O divine, Lord of mind, I dedicate. Sustain this sacrifice in the air. *Svāhā*.(2)

22. May this place of sacrifice be filled with sacred food and melted butter. May the resplendent Lord, along with the suns, the worlds, the winds and all the bounties of Nature unite. May our dedicated oblations rise up to the blazing sky.(1)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति ।
पोषायै रक्षसां भ्रागोसि ॥ २३ ॥

सं वचसां पर्यसा सं तनुभिरगन्महि मनसा सधे शिवेन ।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टमे ॥ २४ ॥

दिवि विष्णुर्व्यक्रांस्त जागतेन चन्दसा ततो निर्भक्ता योऽस्मान्द्वेष्टि यं च वयं द्विष्मो' ऽन्तरिक्षे
विष्णुर्व्यक्रांस्त वैश्वदेवेन चन्दसा ततो निर्भक्ता योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्यां
विष्णुर्व्यक्रांस्त गायत्रेण चन्दसा ततो निर्भक्ता योऽस्मान्द्वेष्टि यं च वयं द्विष्मो' ऽस्मा-
दन्ना-दुस्य प्रहिषायां अगन्म स्तुः सं ज्योतिषाभूम ॥ २५ ॥

स्वयम्भूमि श्रेष्ठो रश्मिर्वचोदा असि वचो मे देहि' । सूर्यस्यावृतमन्वावर्ते' ॥ २६ ॥

अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भयासधे सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना
मूषाः । अन्धुरि णी मादपन्यानि सन्तु गतये हिमाः सूर्यस्यावृतमन्वावर्ते' ॥ २७ ॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tas-
mai tvā vimuñcati. Poṣāya (i) rakṣasām bhāgo'si (ii). ॥ 23 ॥

Sam varcasā payasā sam tanūbhiraganmahi manasā sarñ śi-
vena. Tvaṣṭā sudatro vidadhātu rāyo'numārṣtu tanvo
yadviliṣtam (i). ॥ 24 ॥

Divi viṣṇurvyakraṁsta jāgatena chandasā tato nirbhakto yo-
'smāndveṣṭi yam ca vayam dviṣmo' (i) -ntarikṣe viṣṇurvyak-
raṁsta traiṣṭubhena chandasā tato nirbhakto yo' smāndveṣṭi
yam ca vayam dviṣmaḥ (ii) pṛthivyām viṣṇurvyakraṁsta
gāyatrenā chandasā tato nirbhakto yo' smāndveṣṭi yam ca
vayam dviṣmo' (iii) -smādannād (iv) asyaḥ pratiṣṭhāyā' (v)
aganma svah (vi) sam jyotiṣābhūma (vii). ॥ 25 ॥

Svayambhūraśi śreṣṭho raśmirvarcodā' asi varco me dehi (i).
Sūryasyāvṛtamanvāvarte (ii) ॥ 26 ॥

Agne gr̥hapate sugr̥hapatistvayā'gne'ham gr̥hapatinā
bhūyāsaṁ sugr̥hapatistvam mayā'gne gr̥hapatinā bhūyāḥ.
Asthūrī nau gārhapatyāni santu śataṁ himāḥ (i)
sūryasyāvṛtamanvāvarte (ii). ॥ 27 ॥

23. Who unfetters you? He unfetters you. For whom does He unfetter you? For Him He unfetters you. You are now a part of our defence for prosperity.(1)

24. May we be blessed with intellectual lustre, vigour, bodies and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

25. Our sacrifice performed with the *Jagatī* metre pervades the high heaven; therefrom is excluded the one, who hates us and whom we hate.(1) Our sacrifice performed with the *triṣṭubh* metre pervades the mid-space; therefrom is excluded the one, who hates us and whom we hate.(2) Our sacrifice performed with the *gāyatrī* metre pervades the earth; therefrom is excluded the one, who hates us and whom we hate.(3) From this food,(4) and from this place of sacrifice,(5) we have attained the abode of bliss,(6) and we have become one with light.(7)

26. O Lord, you are self-existent; you are the most sublime ray and bestower of lustre.(1) May you bestow lustre on me. May I follow the path of the sun.(2)

27. O adorable Lord, Master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder. May the household functions of both of us be free from neglect, for a hundred winters.(1) May I follow the path of the sun.(2)

अग्ने व्रतपते व्रतमचारीषं तदाशकं तन्मेऽगधी । दमहं य एवास्मि सोऽस्मि ॥ २८ ॥

अनये कव्यवाहनाय स्वाहा । सोमया पितृमते स्वाहा ।

अपहता अमुरा रक्षांसि वेदिषदाः ॥ २९ ॥

ये रुपाणि प्रतिमुञ्चमाना अमराः सन्तः स्वधया चरन्ति ।

परापुरो निपुरो ये भरन्त्यग्निर्घृताकात्प्रणुदात्यस्मात् ॥ ३० ॥

अत्र पितरो मादयध्वं यथाभागमावृषाध्वम् ।

अमीमदन्त पितरो यथाभागमावृषाधिपते ॥ ३१ ॥

नमो वः पितरो रसाय नमो वः पितरो शोषाय नमो वः पितरो जीवाय नमो वः
पितरो स्वधाय नमो वः पितरो योगाय नमो वः पितरो मन्त्राय नमो वः पितरो पितरो नमो वो
गृहान्नः पितरो दत्त सतो वः पितरो देष्टमते द्रः पितरो वाम आर्धत्ते ॥ ३२ ॥

Agne vratapate vratamacāriṣam tadaśakam tanme' rādhī- (i)
damaham ya' evā'smi so' smi (ii). ॥ 28 ॥

Agnaye kavyavāhanāya svāhā (i) somāya pitṛmate svāhā (ii).
Apahatā' asurā rakṣāṁsi vediṣadaḥ (iii). ॥ 29 ॥

Ye rupāṇi pratimuñcamānā'asurāḥ santah svadhayā caranti.
Parāpuro nipuro ye bharantyaagniṣṭāṁ llokātprañudātyasmāt
(i). ॥ 30 ॥

Atra pitaro mādayadhvam yatābhāgamāvṛṣāyadhvam (i).
Amīmadanta pitaro yathābhāgamāvṛṣāyīṣata (ii). ॥ 31 ॥

Namo vaḥ pitaro rasāya (i) namo vaḥ pitarah śoṣāya (ii) namo
vaḥ pitaro jīvāya (iii) namo vaḥ pitarah svadhāyāi (iv) namo
vaḥ pitaro ghorāya (v) namo vaḥ pitaro manyave namo vaḥ pi-
tarah pitaro namo vo (vi) grhānnah pitaro datta sato vaḥ pi-
taro deṣmaita-(vii) dvaḥ pitaro vāsa'ādhatta (viii). ॥ 32 ॥

28. O adorable Lord, upholder of vows, I have observed the vow. I was able to observe it with success.⁽¹⁾ Whatever I am, I am.⁽²⁾

29. Let this be dedicated to the adorable Lord, who distributes gifts to the enlightened ones.⁽¹⁾ Let this be dedicated to the blissful Lord, who is the support of the elders.⁽²⁾ The evil powers and the devilish tendencies, who had captured the altar, have now been ousted.⁽³⁾

30. May the adorable Lord drive away from our world those selfish souls, who camouflage their true form and thought being evil-minded, pose to be honest workers and who plan to snatch other's wealth unjustly or acquire wealth by unfair means.⁽¹⁾

31. Let the elders make merry here and enjoy to the full what has been allotted to them.⁽¹⁾ The elders have made merry here and enjoyed to the full what had been to their lot.⁽²⁾

32. O elders, we bow in reverence to you for the sake of sap of the spring.⁽¹⁾ O elders, we bow in reverence to you for the sake of dryness of the summer.⁽²⁾ O elders we bow in reverence to you for the life of the rains.⁽³⁾ O elders, we bow in reverence to you for harvest of the autumn.⁽⁴⁾ O elders, we bow in reverence to you for the intensity of cold weather.⁽⁵⁾ O elders, we bow in reverence to you for the wrath of the winter. Elders, we bow in reverence to you; to you we bow in reverence O elders.⁽⁶⁾ O elders, give homes to us. Having got, we shall give you the same.⁽⁷⁾ O elders, this accommodation is verily yours.⁽⁸⁾

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् । यथेह पुरुषोऽसत् ॥ ३३ ॥

ऊर्जं वहन्तीरमृतं घृतं पयः किलालं परिमृतम् । स्वधा स्य तर्पयन्त मे पित्रन् ॥ ३४ ॥

[३० ९, ४० ३८, ४० १५]

इति द्वितीयोऽध्यायः ।

Ādhatta pitaro garbham kumāram puṣkarasrajam. Yatheha
puruṣo'sat. ॥ 33 ॥

Ūrjam vāhantīramṛtam ghṛtam payah kīlālam parisrutam.
Svadhā stha tarpayata me pitṛn. (i). ॥ 34 ॥ (K = 34; M = 95)

33.* O elders, may she be pregnant with a male child wearing a wreath of lotuses, so that there will be a man here.(1)

34. You are vigour-giving viands of sustenance consisting water, melted butter, milk as well as sweet beverages and herb-extracts. May you feed our elders to their fill.(1)

अथ तृतीयोऽध्यायः ।

समिधाऽग्निं दुवस्यत घृतेर्वीधयतातिथिम् । आस्मिन् हुवा जुहोतनं ॥ १ ॥
सुसमिद्धाय शोचिषं घृतं त्वं जुहोतन । अग्नये जातवेदसे ॥ २ ॥
तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठयं ॥ ३ ॥
उप त्वाऽग्ने हविष्मतीधुताचीर्यन्तु हयत । जुषस्व समिधो मम ॥ ४ ॥
मूर्धुषेः स्तुर्वीर्यं भूम्या पृथिवीव वरिष्णा ।
तस्यस्ते पृथिवि देवयजानि पुष्टेऽग्निर्मन्त्रादमन्त्राद्याधे ॥ ५ ॥
आयं गौः प्रश्निरकमिदं सवन् मातरं पुरः । पितरं च प्रयन्त्यधेः ॥ ६ ॥

Samidhāgnim duvasyata ghṛtairbodhayatāthim. Āsmin ha-
vyā juhotana. (i) ॥ 1 ॥

Susamiddhāya śociṣe ghṛtam tīvram juhotana. Agnaye jāta-
vedase (i). ॥ 2 ॥

Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā
yaviṣṭhya (i). ॥ 3 ॥

Upa tvāgne haviṣmatīrghṛtācīryantu haryata. Juṣasva sa-
midho mama (i). ॥ 4 ॥

Bhūḥ (i) bhuvah (ii) svaḥ (iii) dyauriva bhūmnā pṛthivīva va-
rimṇā. Tasyāste pṛthivi devayajani prṣṭhe'gnimannāda-
mannādyāyādadhe (iv). ॥ 5 ॥

Āyam gauḥ prṣṇirakramīdasadan mātaram puraḥ. Pitaram ca
prayantsvaḥ (i). ॥ 6 ॥

CHAPTER THREE

7. Kindle the fire with dried wood and arouse the newcomer (i.e. the fire) with clarified butter. Then place your offerings on it.⁽¹⁾

2. Offer hot and purified butter to the well-kindled shining omnipresent fire divine.⁽¹⁾

3. O brilliant and most youthful blazing fire, we augment you with dried faggots and melted butter.⁽¹⁾

4. O fire, let my faggots covered with offerings and dripping melted butter go to you. Accept them with favour.⁽¹⁾

5. O being,⁽¹⁾ becoming⁽²⁾ and bliss⁽³⁾ ! Vast as sky and extending as earth! O earth, seat of sacrifice for Nature's bounties, on your back I place the food-consuming fire, so that we may gain foodgrains.⁽⁴⁾

6. This fire, having strange-coloured flames, moves. He sits down before the mother (earth; in the form of domestic fire) and goes to the father, the sky as well (in the form of the sun).⁽¹⁾

अन्तश्चरति रोचनास्य प्राणावपानती । ह्यस्यन महिषो विषमं ॥ ७ ॥

त्रिरुक्ताहाम विराजति वाक् पंतुर्गार्ध धीयते । प्रति वस्तोराह द्युभिः ॥ ८ ॥

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।

अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा । सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ।

ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥ ९ ॥

सूत्र्यैवेन सवित्रा सजु रात्र्येन्द्रवत्या जुषाणा अग्निर्वेतु स्वाहा ।

सूत्र्यैवेन सवित्रा सजुरुषसेन्द्रवत्या जुषाण सूर्यो वेतु स्वाहा ॥ १० ॥

उपपयन्तो अध्वरं मन्त्रं वोचेमाग्नयं । आरे अस्म च नृणवते ॥ ११ ॥

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम अप यं रेतोऽसि जिन्यति ॥ १२ ॥

उमा वामिन्द्राग्नी आश्वरुषा उमा अयम सह प्रावृषध्वं ।

उमा वृतातरविषाध रीणिणामुमा वाजस्य सायनं हुवे वाम् ॥ १३ ॥

Antaścarati rocanāsya prāṇādaṁ no Vyakhyan manuṣo divam (i). ॥ 7 ॥

Trirṁsaddhāma virājati vāk pat ngāy dhīyate. Prati vasto-
raha dyubhiḥ (i). ॥ 8 ॥

Agnirjyotirjyotiragniḥ svāhā (i);-sūryo yotirjyo iḥ sūryaḥ
svāhā (ii). Agnirvarco jyotirvarcaḥ svāhā (iii);-sūryo varco jyo-
tirvarcaḥ svāhā (iv). Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā (v).
॥ 9 ॥

Sajūrdevena savitrā sajū rātryendravyatā. Juṣāṇo' agnirvetu
svāhā (i). Sajūrdevena savitrā sajūruṣasen sa vyatā. Juṣāṇaḥ
sūryo vetu svāhā (ii) ॥ 10 ॥

Upaprayanto' adhvaram mantram vocemāgnaye. Āre' asme
ca śṛṇvate (i). ॥ 11 ॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apāṁ
retārṁsi jinvati (i). ॥ 12 ॥

Ubhā vāmindrāgnī bhuvadhyā' ubhā rādhasaḥ saha
mādayadhyai. Ubhā vātā āśāṁ rayiṇāṁ ubhā vājasya
sātaye huve vām (i). ॥ 13 ॥

7. The radiance of this fire penetra.les within just as out-breath comes from in-breath. Thus the great fire illuminates the sky.(1)

8. He resides in thirty places. Praise is offered to the fire divine every day in the festive morning.(1)

9. Fire the light, light the fire. *Svāhā*.(1) Sun the light, light the sun. *Svāhā*.(2) Fire the lustre, light the lustre. *Svāhā*.(3) Sun the lustre, light the lustre. *Svāhā*.(4) Light the sun, sun the light. *Svāhā*.(5)

10. May the fire divine, in consonance with the Creator God as well as with the night associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.(1) May the sun, the illuminator, in consonance with Creator God as well as the dawn associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.(2)

11. Approaching the sacrifice, let us recite the verses of praise for the adorable Lord, who hears us even if He is afar.(1)

12. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.(1)

13. O resplendent Lord and O adorable Lord, I invoke both of you for performing the sacrifice and for feasting together on the offerings. Both of you are bestowers of food and riches; I invoke both of you to gain vigour.(1)

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।

तं जानन्नग्ना आरोहाथा नो वर्धया रयिम् ॥ १४ ॥

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।

यमप्येवानो भृगवो विरुरुचुर्वनेषु चित्रं विम्बं विज्ञोविज्ञे' ॥ १५ ॥

अस्य प्रजापतु द्युतं सुक्रं दुदुहे अर्धयः । पर्यः सहस्रसाम्रर्षिर्म् ॥ १६ ॥

तनुषा अग्नेऽसि तन्वं मे पाहापुर्वा अग्नेऽस्यापुर्मि देहि वर्चोदा अग्नेऽसि वर्चो मे देहि ।

अग्ने यन्मे तन्वा ऊनं तन्म आपूर्णं ॥ १७ ॥

इन्धानास्त्वा श्रुतं हिमा द्युमन्तं समिधीमहि । वर्षस्वन्तो वयस्कृतं सहस्वन्तः सवस्कृतम् ।

अग्ने सपत्नवम्भेनमदग्धातो अदाम्यम् । चित्रावतो स्वस्ति ते पारमेशीयं ॥ १८ ॥

सं त्वमग्ने सूर्यस्य वर्चसागणाः समूर्षीणां स्तुतेन ।

सं प्रियेण धाम्ना समहमापुषा सं वर्चसा सं प्रजया संध रायस्योपेण निमयीयं ॥ १९ ॥

Ayam te yonirṛtviyo yato jāto' arocahāḥ. Tam jānannagna' ārohaṭhā no vardhayā rayim (i). ॥ 14 ॥

Ayamiha prathamo dhāyi dhātr̥bhirhotā yajisṭho' adhvareshvīdyah. Yamapnavāno bhṛgavo virurucurvanesu citram vibhvam viśeviśe (i). ॥ 15 ॥

Asya pratnāmanu dyutam śukram duduhre' ahrayah. Payah sahasrasāmṛṣim (i) ॥ 16 ॥

Tanūpā' agne'si tanvam me pāhyāyurdā' agne'syāyurme dehi varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnam tanma' āpr̥ṇa (i). ॥ 17 ॥

Indhānāstvā śataṁ himā dyumantaṁ samidhīmahi. Vayasvanto vayaskṛtaṁ sahasvantah sahaskṛtam. Agne sapatnadambhanamadabdhāso' adābhyam. Citrāvaso svasti te pāramaśīya (i). ॥ 18 ॥

Sam tvamagne sūryasya varcasāgathāḥ samṛṣiṇāṁ stutena. Sam priyeṇa dhāmna samahamūyuṣā sam varcasā sam prajayā saṁ rāyaspoṣena gmiṣīya (i) ॥ 19 ॥

14. O fire divine, this is your right place of birth, in all seasons, whence as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow.(1)

15. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind.(1)

16. Following His eternal radiance, the learned ones have drawn the bright milk of knowledge from thousands of cows.(1)

17. O adorable Lord, you are protector of bodies; protect my body. O Lord, you are bestower of long life; bestow long life on me. Bestower of lustre you are; bestow lustre on me. O Lord, whatever deficiency I have in my body, kindly make it up for me.(1)

18. O adorable Lord, having enkindled you, may we keep you burning bright for a hundred winters. You are giver of life; may we get long life. You are giver of courage; may we have courage. You are destroyer of enemies and yourself uninjured; may we remain uninjured. O night, rich in shining stars, may I reach your end safe and secure.(1)

19. O adorable Lord, you come with the brilliance of the sun, hearing the praises offered by sages, to the place you love. May I be blessed with long life, lustre, progeny and plenty of wealth.(1)

अन्ध स्थान्धो वो भक्षीय महं स्प महो वो भक्षीयोर्जं स्थोर्जं वो भक्षीय रायस्पोषं स्प
रायस्पोषं वो भक्षीय ॥ २० ॥

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठेऽस्मिन्लोकेऽस्मिन् क्षये । इहैव स्त मापगाता ॥ २१ ॥

सुधद्वितासि विश्वरूप्यजां माधिया गोपत्येन ।

उप त्वाग्ने विवेविदे गोपावस्तार्क्षिया वयम् । नयो मरन्त एमसि ॥ २२ ॥

राजन्तमध्वराणां गोपामृतस्य क्षीर्विविम् । वधमान्यं स्वे वमे ॥ २३ ॥

स नः पितेर्ध सुनवेऽग्ने सृपायनो भव । सत्तस्वा नः स्वस्तये ॥ २४ ॥

अग्ने त्वं नो अन्तम उत व्रता शिवो भवा वरुप्यः ।

वसुवृश्निर्वसुभवा अच्चा नक्षि द्युमत्तमं रायिं दा ॥ २५ ॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja
sthorjam vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya
(i). ॥ 20 ॥

Revatī ramadhvasmīnyonāvasmin goṣṭhe'smimloke'
smin kṣaye. Ihaiva sta māpagāta (i). ॥ 21 ॥

Saṁhitāsi viśvarūpyūrjāmāviśa gaupatyena. Upa tvāgne di-
vedive doṣāvastardhiyā vayam. Namobharanta' emasi (i).
॥ 22 ॥

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ
sve dame (i). ॥ 23 ॥

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svas-
taye (i). ॥ 24 ॥

Agne tvam no' antama' uta trātā śivo bhavā varūthyah. Vasu-
ragnirvasuśravā' acchā nakṣi dyumattamaṁ rayim dāḥ (i).
॥ 25 ॥

20. You are food; may I eat your food. You are respectable; may I also enjoy your respect. You are vigour; may I receive your vigour. You are plentiful riches; may I enjoy your plentiful riches.(1)

21. O wealth bestowing Nature's bounties, stay happily in this abode, in this fold, at this place, in this dwelling. Stay just here; do not go away.(1)

22. You are concentrated energy of every form. May you enter me so as to make me master of my sense-organs. Day and night we approach you, O Lord, with reverential homage through sublime thoughts and noble deeds.(1)

23. We approach you, O Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your creation.(1)

24. O Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake.(1)

25. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. (1)

तं त्वां शोचिष्ठ वीदिवः सुन्नायं नूनमीमाहे तसिभ्यः ।
 स नो बोधिं भूधी हवमुष्या णो अघायतः संमस्मात् ॥ २६ ॥
 इष्ट एतदित एहि काम्या एतं । मयि वः कामधरणं मृयात् ॥ २७ ॥
 सोमानधे स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवंतं य औजिजः ॥ २८ ॥
 यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्द्धनः । स नः सिषक्तु यस्तुरः ॥ २९ ॥
 मा नः शंभो अरुपो धूर्तिः मण्ड मर्त्यस्य । रक्षां णो ब्रह्मणस्पते ॥ ३० ॥
 महि त्रिणामवोऽस्तु द्युक्षं मित्रस्यायम्याः । कुशध्वं वरुणस्य ॥ ३१ ॥
 नहि तेषाममा चन नाध्वंसु वारुणेषु । ईशे रिपुराघासः ॥ ३२ ॥
 ते हि पुत्रासो अदितेः य जीवसे मर्त्यां य । ज्योतिर्यच्छन्त्यजस्रम् ॥ ३३ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhib-
 hyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. sa-
 masmāt (i). ॥ 26 ॥

Ida' ehyadita' ehi (i) kāmyā' eta. Mayi vaḥ kāmādharāṇam
 bhūyāt (ii). ॥ 27 ॥

Somānaṁ svaraṇam kṛṇuhi brahmaṇaspate. Kākṣīvantam
 ya' auśijaḥ (i) ॥ 28 ॥

Yo revānyo' amīvahā vasuvitpuṣṭivarddhanah. Sa naḥ siṣaktu
 yasturaḥ (i). ॥ 29 ॥

Mā naḥ śarṁso' araruṣo dhūrṭiḥ praṇaṁ martyasya. Rakṣā ṇo
 brahmaṇaspate (i) ॥ 30 ॥

Mahi trīṇāmavo'stu dyukṣam mitrasyāryamṇaḥ
 Durādharṣam varuṇasya (i). ॥ 31 ॥

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Iśe ripuraghaśarṁ-
 saḥ (i). ॥ 32 ॥

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantya-
 jasram (i). ॥ 33 ॥

26. O most bright and resplendent adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. So please do understand us, and hear our invocation; may you keep us far from malevolent people.(1)

27. Come O divine wisdom, come O eternal life.(1) Come O all the desirable objects. May I obtain my heart's desire from you.(2)

28. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.(1)

29. May He, who is opulent, the healer of the weak-minded, and acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us.(1)

30. Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us.(1)

31. May we have great, wealth-giving and unassailable protection from the three, the sun, the wind and the waters.(1)

32. Over such people, may the sinful enemy never have sway either at their homes or on dangerous highways.(1)

33. They, the sons of Eternity, provide continuous light to mortal man, so that he may live long.(1)

कदा चन स्तरीरसि नेन्द्रं सम्भसि वाशुधे ।
 उपोपेभु मघवन मूय हभु ते दानं देवस्य प्रच्यते ॥ ३४ ॥
 तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३५ ॥
 परि ते वृद्धभो रथोऽस्मौ र अश्वौ विश्वतः । येन रक्षसि वाशुधे ॥ ३६ ॥
 मूर्धुवः स्वः सुप्रजाः प्रजाभिः स्याथ सुवीरो वीरिः सुपोषः पोषिः ।
 नये प्रजा मे पाहि शर्यस्य पुष्पन्ने पाही चर्य पिभु मे पाहि ॥ ३७ ॥
 आ गन्म विश्वेवसमस्मभ्यं वसुवित्तमम् । अग्ने सन्नाहामि द्युम्नमभि सह आ यच्छस्व ॥ ३८ ॥
 अयमग्निर्गृहपतिर्माहिपत्यः प्रजायां वसुवित्तमः ।
 अग्ने गृहपतेऽभि द्युम्नमभि सह आ यच्छस्व ॥ ३९ ॥
 अयमग्निः पुरीष्यो रयिमान् पुष्टिवर्धनः । अग्ने पुरीष्यामि द्युम्नमभि सह आ यच्छस्व ॥ ४० ॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu magha-
van bhūya' innu te dānam devasya prcyate (i). ॥ 34 ॥

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ
pracodayāt (i). ॥ 35 ॥

Pari te dūḍabho ratho'smān' aśnotu viśvataḥ. Yena rakṣasi
dāśuṣaḥ (i). ॥ 36 ॥

Bhūrbhuvāḥ svāḥ suprajāḥ prajābhiḥ syām suvīro vīraiḥ su-
poṣaḥ poṣaiḥ (i) Narya prajāṁ me pāhi (ii) śaṁsya paśūnme
pāhya-(iii) tharya pitum me pāhi (iv) ॥ 37 ॥

Āganma viśvaṇvedasamasmabhyam vasuvittamam. Agne
samrāḍabhi dyumnabhi saha'āyacchasva (iv). ॥ 38 ॥

Aymaagnirgrhapatirgārhapatyāḥ prajāyā vasuvittamaḥ.
Agne grhapate'bhi dyumnabhi saha'āyacchasva (i). ॥ 39 ॥

Ayamagnih purīṣyo rayimān puṣṭivardhanaḥ. Agne
purīṣyābhi dyumnabhi saha'āyacchasva (i). ॥ 40 ॥

34. O resplendent, you never injure a sacrificer; on the other hand you favour him. O Lord of wealth, your divine donation to sacrificer always increases more and more.(1)

35. May we imbibe in ourselves the choicest effulgence of the divine creator, so that he evokes our intellects.(1)

36. O adorable Lord, may your indestructible chariot, with which you guard donors, offer us protection from all the sides.(1)

37. O being, becoming and bliss! May I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches.(1) O friendly to men, protect my progeny.(2) O praiseworthy, protect my cattle.(3) O unperturbable, protect my food.(4)

38. We have approached you the omniscient Lord. You are the donor of best riches to us. O foremost emperor, bestow on us power and glory.(1)

39. This fire is the lord of the house. This is most useful for the household. This bestows wealth for the sake of progeny. O fire, lord of the house, bestow on us power and glory.(1)

40. This fire is the vitality in animals, source of riches, strengthener and invigorator. O fire, vitality of animals, bestow on us power and glory.(1)

गृहा मा बिभीत मा वेपध्वमूर्जं चिरेत एमसि ।

ऊर्जं बिभ्रद्वाः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥४१॥

वेपामध्येति प्रवसन्नेषु सीमन्तो बह्वः । गृहानुपह्वयामहे ते नो जानन्तु जानसेः ॥४२॥

उपहृता इह गाव उपहृता अजावयः । अथो अन्नस्य कीलाल उपहृतो गृहेषु नः ।

क्षेमाय वः शान्त्यै प्रपद्ये शिवथ शर्मथ शृणोः शृणोः ॥४३॥

प्रघासिनो हवामहे मरुतस्य रिशार्धसः । करम्भेण सजोषसः ॥४४॥

यद्वामे यदरण्ये यत्सुमाणां यद्विन्द्रिये । यदेनश्चकूमा ययमिव तद्वयजामहे स्वाहा ॥४५॥

मो वृ णं इन्द्राच्च पुत्सु देवैरसि हि प्मा ते शुष्मिष्ठव्याः ।

महश्चिद्यस्य मीढुषो यस्या हविर्व्यतो मरुतो वन्दते गीः ॥४६॥

अक्रन् कर्म कर्मकृतः सह वाचा मयोर्युवा । देवेभ्यः कर्म कृत्यास्तं पतं सचामृवेः ॥४७॥

Gṛhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi.
Ūrjam bibhradvaḥ sumanāḥ sumedhā gṛhānaimi manasā
modamānaḥ (i). ॥ 41 ॥

Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupah-
vayāmahe te no jānantu jānataḥ (i). ॥ 42 ॥

Upahūtā' iha gāva' upahūtā ajāvayaḥ, Atho annasya kīlāla'
upahūto grheṣu naḥ (i) Kṣemāya vaḥ śāntyai prapadye śivarṇ
śagmaṁ śamyoh śamyoh (ii). ॥ 43 ॥

Praghāsino havāmahe marutśca riśādasah. Karambheṇa sa-
jośasaḥ (i). ॥ 44 ॥

Yadgrāme yadarāṇye yatsabhāyām yadindriye. yadenaś-
cakṛmā vayamidam tadavayajāmahc svāhā (i). ॥ 45 ॥

Mo ṣu ṇa' indrātra pṛtsu devairasti hi śmā te śuṣminnavayāḥ.
Mahaścidyasya mīdhuṣo yavyā haviṣmato maruto vandate
gīḥ (i). ॥ 46 ॥

Akran karma karmakṛtaḥ saha vācā mayobhuvā. Devebhyah
karma kṛtvāstam preta sacābhuvah (i). ॥ 47 ॥

41. O homes, don't be frightened; do not tremble; full of vigour here I come. I come to you O homes, full of vigour, with a good heart, with good intellect and with a cheerful mind.(1)

42. We are approaching the homes, of which a person travelling afar thinks time and again and where there is a lot of affection. We remember and recognize them. May they also recognize us.(2)

43. I have found the cows in good condition and in good condition the goats and sheep have been brought to me. And the delicious foods abound in our home.(1) I approach you for safety and peace. May I have joy, happiness and bliss here.(2)

44. We invite the soldiers, who are good eaters and killers of bad people. Let them enjoy our barley meal.(1)

45. Whatever sin we commit either in village or in the wild, whether in assembly or in privacy or with our bodies, we expiate ourselves from it by performing this sacrifice.(1)

46. O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind acceptor of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too.(1)

47. Experts have performed their work with delightful voice. Having completed your work for Nature's bounties, all you friends, depart for your several homes.(1)

अर्चमुद्य निचुम्पुण निचेरुरासि निचुम्पुणः ।
 अर्च देवैर्बहुतमेनोऽपासिचमय मर्त्यैर्मर्त्यकृतं पुरुराव्यो देव रिपस्याहि' ॥४८॥
 पूर्णां दर्शि परां पत सुपूर्णां पुनरा पत । वस्नेव विक्रीणावहा इपुमूर्मेयं शस्यतो ॥४९॥
 देहि मे वसामि ते नि मे धेहि नि व वधे । निहारं च हरासि मे निहारं नि हपाणि ते स्वाहा ॥५०॥
 अक्षन्नममिवन्त ह्यर्च प्रिया अधूपत ।
 अस्तोषत स्वर्मानघो विद्या नर्षितया मती योजा न्विन्द्र ते हरी' ॥५१॥
 सुसन्दर्शो त्वा वयं मर्चवन्वान्दिषीमहि ।
 म नूनं पुर्णचन्द्रस्तुतो वासि वज्रोऽनु योजा न्विन्द्र ते हरी' ॥५२॥
 मनो न्वाह्वामहे नाराज्ञस्तेन स्तोमेन । पितृणां च मन्मथिः ॥५३॥
 आ नं पवु मनः पुनः कत्वे वक्षाय जीवसे । ज्योक च सूर्य हवे ॥५४॥

Avabhṛtha nicunpuṇa nicerurasi nicumpuṇaḥ. Ava devair-
 devakṛtamenoyāsiṣamava martyairmartyakṛtam pururāvṇo
 deva riśaspāhi (i). ॥ 48 ॥

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva
 vikrīṇāvahā' iṣamūrjaṁ śatakṛato (i). ॥ 49 ॥

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram
 ca harāsi me nihāram niharāṇi te svāhā (i). ॥ 50 ॥

Akṣannamimadanta hyava priyā'adhūṣata. Astoṣata
 svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī (i).
 ॥ 51 ॥

Susandraśam tvā vayam maghavanvandiṣīmahī. Pra nūnam
 pūrṇabandhura stuto yāsi vaśāṁ' anu yojā nvindra te harī (i)
 ॥ 52 ॥

Mano nvāhvāmahe nārāśaṁsena stomena. Pitṛṇām ca man-
 mabhiḥ (i). ॥ 53 ॥

Ā na' etu manaḥ punaḥ kratve dakṣāya jīvase. Jyok ca suryam
 dṛṣe (i). ॥ 54 ॥

48. O purificatory sacrifices, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

49. O ladle, full to the brim may you go up; and come down overflowing still. O accomplisher of noblest deeds, let both of us barter our merchandise, i.e. mine the food and your's the vigo (1)

50. Give me and I give to you. Fulfil me and I fulfil you. Present to me your gifts and I present to you mine. *Svāhā*.(1)

51. The sense-organs had their sufficient enjoyment through the pleasure you have given them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.(1)

52. O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control.(1)

53. With songs praising the common people and with lyrics praising the elders, we invoke the mind.(1)

54. May our spirit return to us for active and efficient living. May we see the sun for long.(1)

पुनर्नः पितरो मनो स्वास्तु देव्यो जन्तः । जीवं घातं सचेमहि' ॥५५॥
 वयं सोम एते तव मनस्तनुषु विव्रतः । प्रजार्चन्ताः सचेमहि' ॥५६॥
 एष ते रुद्र मागः सह स्वस्त्वाम्बिकया तं जुषस्व स्वाहै'—ए ते रुद्र माग आसुस्ते एषुः' ॥५७॥
 अथ दुष्टमर्षीभ्यामथ मेघं अयम्भकम् ।
 यथा नो वस्यस्तुस्करुधया नः मेघस्तुस्करुधया नो व्यवसाययात् ॥५८॥
 भेषजमसि मेघं गवेऽश्वाय पुरुषाय भेषजम् । सुसं मेघाय मेघ्ये' ॥५९॥
 अयम्भकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ।
 अयम्भकं यजामहे सुगन्धिं पतिर्वेदनम् । उर्वारुकमिव बन्धनाद्धितो मुक्षीय मामृतात्' ॥६०॥
 एतत्ते रुद्रायसं तेन एते मूजवतोऽर्जीहि ।
 अवततधन्वा पिनाकावसुः कृत्तिवासा अहिंसस्रः त्रिवोऽर्जीहि' ॥६१॥

Punarnah pitaro mano dadātu daivyo janah. Jivam vrātāṁ jīatarṁ sacemahi (i). ॥ 55 ॥

Vayaṁ soma vi...e tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi (i). ॥ 56 ॥

Eṣa te rudra bhāgaḥ saha svasrāmbikayā tam juṣasva svāhai (i) ṣa te rudra bhāga' ākhuste paśuḥ (ii). ॥ 57 ॥

Ava rudramadīmahyava devam tryambakam. Yathā no va-
 syasaskaradyathā naḥ śreyasaskaradyathā no vyavasāyayāt (i). ॥ 58 ॥

Bheṣajamasi bheṣajam gave'svāyā puruṣāya bheṣajam. Suk-
 ham meṣāya meṣyai (i). ॥ 59 ॥

Tryambakam yajāmahe sugandhim puṣṭivardhanam.
 Urvārukamiva bandhanānṁṛtyormukṣīya mā'mṛtāt (i).
 Tryambkam yajāmahe sugandhim pativedanam. Urvāruka-
 miva bandhanādito mukṣīya māmutaḥ. (ii) ॥ 60 ॥

Etatte rudrāvasam tena paro mūjavato'tihi. Avatatdhanvā
 pinākāvasaḥ kṛttivāsā' ahirṁsannaḥ śivo'tihi (i). ॥ 61 ॥

55. O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living.(1)

56. O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws.(1)

57. O vital breath, this portion (of oblation) is for you. Take it and enjoy it with your sister, the autumn. *Svāhā*.(1) O vital breath, this is your portion; let tubers be your food.(2)

58. We have pleased the vital breath the triocular, so that he may provide us with decent accommodation, make us more respectable in society and endow us with firm determination.(1)

59. You are the healing remedy; remedy for cow, for horse and remedy for man; relief for ram and ewe.(1)

60. We worship the mother of three regions, with fragrant fame, and the augments of prosperity; may I be liberated from death like a cucumber from its stalk, but not bereft of immortality.(1) We worship the mother of three regions, with fragrant fame and who avails protectors for us; may I be liberated from this world, like a cucumber from its stalk, but not bereft of that one.(2)

61. O vital breath, the commander of the vital system, here is food for your journey. Take it and depart. Go across the grassy mountain with your bow unstrung and covered with cloth, wearing skin. Pleased with our homage go without causing any injury to us.(1)

त्र्यायुषं जमदग्निः कश्यपस्य त्र्यायुषम् । यदेवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥५२॥

शिवो नामासि स्वधितित्ते पिता नमस्ते अस्तु मा मा हिंसीः ।

नि वर्ययाम्यायुषेऽज्ञायाय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥५३॥

[म० १, सं० ५३, सं० सं० ७९]

इति तृतीयोऽध्यायः ।

Tryāyūṣam jamadagneḥ kaśyapasya tryāuṣam. Yadeveṣu
tryāyūṣam tanno' astu tryāyūṣam (i). ॥ 62 ॥

Śivo nāmāsi svadhitiste pitā namaste' astu mā mā hiṁsīḥ (i).
Ni varttayāmyāuṣe'nnādyāya prajananāya rāyaspoṣāya su-
prajāstvēya suvīryāya (ii). ॥ 63 ॥ (K = 63; M = 79)

62. Men full of vital heat live three spans of life; men of vision also live three spans of life. The enlightened ones also have three spans of life. May we be blessed with the same three spans of life.⁽¹⁾

63. O gracious God, your name is auspicious; your adamant determination is our protector. Our reverence to you. May you not injure me.⁽¹⁾ I aspire for long life, for foodgrain, for progeny, for wealth and prosperity, for praiseworthy offspring and reputed valour.⁽²⁾

अथ चतुर्थोऽध्यायः ।

एदमगन्म देवयजनं पृथिव्या यत्र देवास्तो अजुषन्त विन्वे ।
 राक्षसाभार्याथ सन्तारन्तो यजुर्मी रायस्पोषेण सलिषा मदेम ।
 इमा आपः ससु मे सन्तु देवी—रोषे चार्यस्य स्वधिते मेनयं हियंसीः ॥१॥

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतापः पुनन्तु ।
 विन्वः हि रिमं प्रवहन्ति देवीरुदियाम्यः सुचिरा पूत एमि ।
 दीक्षातपसोस्तनूरासि तां त्वा शिवाथ इग्मा परि दधे भद्रं वर्णं पुष्पन् ॥ २ ॥

महीनां पयोऽसि वर्चोदा असि वर्चो मे देहि ।
 वृत्रस्यासि कुनीनकम्पसुदा असि चक्षुर्मे देहि ॥ ३ ॥

Edamaganma devayajanam pṛthivyā yatra devāso' ajuṣanta
 viśve. Rk sāmābhyāṁ santaranto yajurbhī rāyaspoṣeṇa
 samiṣā madema (i). Imā' āpaḥ śamu me santu devī (ii)
 oṣadhe trāyasva (iii) svadhite mainaṁ hiṁśīḥ (iv). ॥ 1 ॥

Āpo' asmān mātarāḥ śundhyantu ghṛtena no ghṛtapvaḥ pu-
 nantu. Viśvaṁ hi ripram pravahanti devīrudidābhyaḥ śucirā
 pūta' emi (i) Dīkṣātapasostanūrasī tām tvā śivāṁ śagmām
 pari dadhe bhadram varṇam puṣyan (ii) ॥ 2 ॥

Mahīnām payo'si varcodā'asi varco me dehi (i). Vṛtrasyāsi
 kaṇīnakaścakṣurdā'asi cakṣurme dehi (ii). ॥ 3 ॥

CHAPTER FOUR

1. We have arrived from all around at this place of the earth where sacrifices for the bounties of Nature are performed and where all the enlightened ones delight. Crossing over with the help of the hymns of knowledge (*Rks*), devotional songs (*Sāmans*) and sacred actions (*Yajus*) may we be pleased with food and abundant riches, and rejoice.(1)

May these divine waters be well for me.(2)

O medicinal herb, save him.(3)

O knife (of the surgeon) may you not injure him.(4)

2. May waters, the mothers of all, cleanse us.

May the purifiers of butter purify us with melted butter. These divine waters carry off all the dirt of sins. Purified with these all around, I rise up clean and pure.(1)

O Lord, you are the embodiment of consecration and penance. You the gracious and pleasing, I adopt and put on a nice appearance.(2)

3. O waters, you are the milk of the earth, bestower of lustre; bestow lustre on me.(1)

You are the pupil of the cloud's eye, bestower of good vision; bestow vision on me.(2)

विष्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः।
तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकियम् ॥ ४ ॥

आ वो देवास ईमाहे वामं प्रयत्यध्वरे । आ वो देवास आशिषो यज्ञिषांसो हवामहे ॥५॥

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षास्वाहा छावापृथिवीम्यास्वाहा वातावारमे स्वाहा ॥६॥
आकूत्यै प्रयुजेऽग्नये स्वाहा मेघायै मनसेऽग्नये स्वाहा वृषायै तपसेऽग्नये स्वाहा सरस्व-
त्यै पुण्येऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो छावापृथिवी उरो अन्तरिक्ष । बृहस्पतये
॥विषा विधेम स्वाहा ॥७॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।

विश्वो राय इंपुष्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥८॥

अस्तामयोः क्षित्ये स्यस्ते शमारमे ते मा पातमास्य एङ्गस्योद्वचः ।

शर्मोसि शर्म मे यच्छ नमस्ते अस्तु मा मा हिंसीः ॥९॥

Citapatirmā punātu (i) vākpatirmā punātu (ii) devo mā savitā
punātvacchidreṇa pavitreṇa sūryasya rāsmibhiḥ. Tasya te pa-
vitrapate pavitrāpūtasya yatkāmaḥ pune tacchakeyam (iii).
॥ 4 ॥

Ā vo devāsa' īmahe vāmam prayatyadhvare. Ā vo devāsa'
āśiṣo yajñiṣāso havāmahe (i) ॥ 5 ॥

Svāhā yajñam manasaḥ (i) svāhororantariḥsāt svāhā (ii)
dyāvāpṛthivibhyāṁ svāhā (iii) vātādārabhe svāhā (iv). ॥ 6 ॥

Ākūtyai'gnaye svāhā (i) medhāyai manase'gnaye svāhā (ii)
dīkṣāyai tapase'gnaye svāhā (iii) sarasvatyai puṣṇe'gnaye
svāhā (iv). Āpo devīrbṛhatirviśvaśambhuvo dyāvāpṛthivī'
uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā (v). ॥ 7 ॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣud-
hyati dyumnam vṛṇīta puṣyase svāhā (i). ॥ 8 ॥

Rksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsyā yajña-
sodṛcaḥ (i). Śarmāsi śarma me yaccha namaste' astu mā mā
hirmāsi (ii). ॥ 9 ॥

4. May the Lord of mind purify me.(1)

May the Lord of speech purify me.(2)

May the Creator God purify me with holeless strainer of sun's rays. O Lord of purification, purified with purity itself, may I be able to achieve my heart's desire with which I purify myself.(3)

5. O bounties of Nature, with this sacrifice, as it proceeds, we beg you for all round wealth. We invoke you, O bounties of Nature, for your blessings, the fruits of the sacrifice.(1)

6. To the sacrifice, I dedicate with mind.(1)

I dedicate with the grace of the vast mid-space.(2)

I dedicate with the grace of the heaven and earth.(3)

I began this sacrifice with the grace of the wind. *Svāhā*.(4)

7. For having firm determination I dedicate to the fire of activity.(1)

For having wisdom I dedicate to the fire of mental power.(2)

For having consecration I dedicate to the fire of austerity.(3)

For having speech I dedicate to the nourishing fire.(4)

O divine, vast waters, beneficial to all, O heaven and earth, and extensive midspace, we offer our oblations to the Lord Supreme. *Svāhā*.(5)

8. Let all the mortals desire the company of the creator Lord, our leader. All the people beg Him for riches. May you also approach the glorious Lord for nourishment.(1)

9. You two are the arts and crafts of the *Ṛks* and the *Sāmans*. I begin with both of them. May both of them protect me till the last hymn of this sacrifice.(1)

You are the shelter, give me shelter. My reverence to you. May you not injure me.(2)

ऊर्मस्याङ्गिरस्यूर्णम्मृदा ऊर्मं मायि धेहि । सोमस्य नीविरसि विष्णोः शर्मासि शर्म यज-
मानस्ये न्यस्य योनिरसि सुसस्याः कृषीस्कृधि । उच्छ्रस्य वनस्पत ऊर्ध्वो मा पाह्यमहास
जास्य पञ्चस्योदृचः ॥१०॥

मृतं कृष्णताम्रिर्मृदाग्रिमिदं वनस्पतिर्वक्षिषः । वैवी धियं मनामहे सुसृष्टीकामिमिदं यजोर्ध्वं
पञ्चस्योदृचः सुतीर्थं नो असृष्टे । ये देवा मनोजाता मनोयुजो वक्ष्यन्तवस्ते नोऽवमु ते नः
पान्तु तेभ्युः स्वाहा ॥११॥

स्वाहाः पीता मवत यूपमापो अस्मकमन्तरुदरे सुशेवाः ।

ता अस्मर्षमयस्या अनमीवा अनगसुः स्वर्धन्तु देवीरसृता कृतावृषः ॥१२॥

इयं ते यज्ञिया तनु उपो मुञ्जामि न प्रजाम् ।

अश्वोमुचः स्वाहाकृताः पृथिवीमा विशतं पृथिव्या सम्मर्ष ॥१३॥

अग्ने त्वधं सु जागृहि वपधं सु मन्दिषीमहि । रक्षां णो अमृपुच्छन् प्रयुधे नः पुनस्कृधि ॥१४॥

Ūrgasyāngirasyūrṇammṛadā' ūrjam mayi dhehi (i). Soma-
sya nīvirasi (ii) viṣṇoḥ śarmāsi śarma yajamānasya (iii)
indrasya yonirasi (iv) susasyāḥ kṛṣīskṛdhi (v) Ucchrasyasva
vanaspata' ūrdhvo mā pāhyarṇhasa' āsya yajñasyodṛcaḥ (vi).
॥ 10 ॥

Vratam kṛṇutāgnirbrhmāgniryajño vanaspatiryajñīyaḥ (i).
Daivīm dhiyam manāmahe sumṛḍḍikāmabhiṣṭaye varcodhām
yajñavāhasaṁ sutīrthā no'asadvaśe (ii). Ye devā manojātā
manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ
svāhā (iii). ॥ 11 ॥

Śvātrāḥ pītā bhavata yūyamāpo' asmākamantarudare
suśevāḥ. Tā' asmbhyamayakṣmā' anamīvā' anāgasah sva-
dantu devīramṛtā' ṛtāvṛdhah (i). ॥ 12 ॥

Iyam te yajñiyā tanor (i) apo muñcāmi na prajāṁ. Añohmu-
caḥ svāhākṛtāḥ pṛthivīmā viśata (ii) pṛthivyā sambhava (iii)
॥ 13 ॥

Agne tvam su jāgṛhi vyaṁ sumandiṣīmahi. Rakṣā ṇo'
aprayucchan prabudhe naḥ punaskṛdhi (i) ॥ 14 ॥

10. You, soft as wool, are the vigour of the austere. Bestow vigour on me.(1)

You are the girdle of the blissful Lord.(2)

You are the shelter of the sacrifice. Give shelter to the sacrificer.(3)

You are the origin of rain.(4)

Make our agriculture yielding abundant grains.(5)

Grow up, O plant, and spread. Protect me from evil till the last hymn of this sacrifice.(6)

11. Take the sacred vow. The fire is the supreme Divine; the fire is the sacrifice; the sacrificial plant is the sacrifice.(1)

We beg for the divine intellect, bestower of happiness, bestower of lustre, accomplisher of sacrifice, so that our sacrifice may be accomplished. May that intellect, an easy aid to take us across, be in our control.(2)

May the divine faculties, born of mind, endowed with mind, and determined expert workers, guard us; may they protect us. Dedications to them.(3)

12. O waters, having been drunk, become pleasing and refreshing in our belly. May those divine waters, free from diseases and germs, and free from dirt, be of pleasant taste, bestowers of immortality and promoters of law.(1)

13. This is your sacrificial embodiment.(1)

I release the water, but not the offspring. O freers from sin, consecrated by oblations, enter the earth.(2)

Be united with the earth.(3)

14. O adorable Lord, keep well awake so that we may have a pleasant sleep. Guard us without negligence. Prepare us for waking up again.(1)

पुनर्मेनः पुनरायुर्म आऽगन् पुनः प्राणः पुनरात्मा म आऽगन् पुनश्चक्षुः पुनः श्रोत्रं म आऽगन् ।
वैश्वानरो अर्धश्चस्तनूपा अग्निर्नः पातु दुरितार्ववृधार्तं ॥१५॥

त्वमग्ने वतुषा असि वृष आ मर्त्येष्व । त्वं युज्ञेष्वीश्वरः ।
रास्वेयस्तोमा मयौ मर वृषो नः सविता वसोर्दृता वस्वदातृ ॥१६॥

एषा ते शुक तनुरेतद्वर्चस्तया सम्मेष भ्राजं गच्छ ।
जूरसि धृता मनसा क्षुष्टा विष्णवे ॥१७॥

तस्यास्ते मयसंवसः प्रसवे तन्वो युन्वर्मशीय स्वाहा ।

शुक्रमसि चन्द्रमस्यमृतमसि वैश्वदेवमसि ॥१८॥

विदसि मनासि धीरसि दक्षिणासि क्षत्रियासि युक्षियास्यदितिरस्युभयतःशीर्ष्णी ।
सा मा सुप्रोक्षी सुपतीष्येचि मित्रस्त्वा एवि बन्नीतां पूषाऽर्ध्वनस्यात्विन्द्रायाध्वक्षार्यं ॥१९॥

अनु त्वा माता मन्वतामनु पिताऽनु भ्राता सगन्धर्वोऽनु सखा सयूध्यः ।
सा वैचि वृषमण्डोहीन्द्राय सोमं रुद्रस्त्वा वरिषयु स्वस्ति सोमसखा पुनरेहि ॥२०॥

Punarmanah punārayurma' āgan punaḥ prāṇaḥ punarātmā
ma' āgan punaścakṣuḥ punaḥ śrotam ma' āgan. Vaiśvānaro'
adabdhastanūpā' agnirnaḥ pātu duritādvadyāt (i) ॥ 15 ॥

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvam vajñeṣvīdyaḥ
(i). Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta
vasvadāt (ii). ॥ 16 ॥

Eṣā te śukra tanūretadvarcastayā sambhava bhrājam gaccha
(i). Jūrasi dhṛtā manasā juṣṭā viṣṇave (ii). ॥ 17 ॥

Tasyāste satyasavasah prasave tanvo yantramaśiya svāhā.
Śukramasi candramasyamṛtamasi vaiśvadevamasi (i). ॥ 18 ॥

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñyāsyaditira-
syubhayataḥ śīrṣṇī. Sānaḥ supracī supratīcyedhi mitrastvā
padi badhnītām pūṣā'dhvanaspātvindrā yādhyakṣāya (i).
॥19॥

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu
sakhā sayūthyah. Sā devi devamacchehīndrāya somaṁ rud-
rastvā varttayatu svasti somasakhā punarehi (i). ॥ 20 ॥

15. Again the mind has come back to me and again the life. Again the breath and again the soul has come back to me. Again the vision and again the hearing has come back to me. May the adorable Lord, kind to all men, always uninjured, protector of bodies, protect us from dishonourable evils.(1)

16. O foremost adorable God, you are the protector Lord of sacred vows of mortals as well as of the enlightened ones. You are to be adored at sacrifices.(1)

O blissful Lord, give us this much wealth. Give us still more. The Creator Lord, bestower of riches, has already given abundant wealth to us.(2)

17. O brilliant one, this is your embodiment. This is your lustre. Combine with it and glow with splendour.(1)

You are the life upheld by mind and agreeable to sacrifice.(2)

18. By impulsion of yours, whose impulses are always real, may I gain the sturdiness of body. You are brilliant; you are blissful; you are immortal, and agreeable to all the bounties of Nature you are.(1)

19. You are the apprehending faculty; you are the mind, you are the intellect; you are the skill incarnate; you are protector from injuries; you are deserving sacrifice; you are the eternity with heads on both the sides. Be pleasing to us while coming forward as well as on the return. May the friendly Lord detain you by holding your foot and may the nourisher Lord guard your pathway to the resplendent Lord, the Overseer.(1)

20. May the mother allow you; may the father, may the brother born of the same mother, and may the friend of the same clan allow you. O illuminating intellect, go to the Lord and fetch bliss for the aspirant. May the dreadful Lord enable you to return safely. Come back along with bliss.(1)

वसुव्यदितिरस्यदित्यासि रुद्रासि चन्द्रासि ।

वसुव्यमिन्द्रा सुम्ने रम्णातु रुद्रो वसुभिरा चके' ॥२१॥

अदित्यास्तवा मूर्द्धन्नादित्यामि देवयजने पृथिव्या हस्तापास्तुवमसि घृतवत् स्वाहा' । अस्मे
वसुव्यो' स्म ते वसुव्यो' स्वे रापो' मे रापो' मा वसवो रायस्योवेण विवीच्य तोतो रापो' ॥२२॥

समक्ये देव्या धिया सं दक्षिणयोऽपचक्षता ।

मा म आधुः मयो'दिमो अहं तव वीरं विदेय तव देवि सुन्दरि' ॥२३॥

एव ते गावश्च माग इति मे सोमाय घृतादेव ते वैद्वमो माग इति मे सोमाय घृतादेव ते जागतो
माग इति मे सोमाय घृताच्छम्योनामाना' सान्नाज्यं गुच्छेति मे सोमाय घृतावास्मादोऽसि
घृतातो घातो विचितास्तवा वि चिन्वन्तु ॥२४॥

अभि तं देवो संक्षितारोचयोः कविक्रतुमर्चामि सत्यसर्वं रत्नधामामि द्रियं मतिं कविम् ।

अभ्यो वसुव्यमसिमां अदित्यस्तवामसि विरेण्यपागिरमिमिह सुमन्तुः कृपा स्वः' ।

प्रजाव्यस्तवा प्रजास्तवा प्रजामाण्यन्तु प्रजास्त्वमप्रजामिहि' ॥२५॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣtvā
sumne ramṇātu rudro vasubhirācake (i). ॥ 21 ॥

Adityāstvā mūrddhannājigharmmi devayajane pṛthivyā'
idāyāspadamasi ghṛtavat svāhā (i). Asmeramasva (ii) -sme te
bandhu (iii) stve rāyo (iv) me rāyo (v) māvayaṁ rāyaspoṣeṇa
viyauṣma (vi) toto rāyaḥ (vii). ॥ 22 ॥

Samakhye devyā dhiyā sam dakṣiṇayoruckṣasā. Mā ma'āyuh
pramoṣirmo' aham tava vīram videya tava devī sandṛsi
(i). ॥ 23 ॥

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traistubho
bhāga'iti me somāya brūtādeṣa te jāgato bhāga'iti me somāya
brūtācchandonāmānāṁ sāmrajyam gaccheti me somāya
brūtādāsmāko'si śukraste grahyo vicitastvā vi cinvantu (i).
॥ 24 ॥

Abhi tyam devaṁ savitāramonyoḥ kavikratumarcāmi satya-
savaṁ ratnadhāmabhi priyam matim kavim. Urdhvā
yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta suk-
ratuḥ kṛpā svaḥ (i). Prajābhyastvā (ii) prajāstvā'nuprāṇantu
prajāstvamanuprāṇihi (iii). ॥ 25 ॥

21. (O illuminating intellect), you are the wealth incarnate. You are the eternity. You are the child of eternity as well. You are dreadful; you are bestower of bliss. May the Lord Supreme keep you in comfort and may the dreadful Lord of creatures make you glitter with riches.(1)

22. In the sacrifice for the bounties of Nature, I pour you on the head of the earth. On the earth you are the seat of intellect, rich with melted butter. *Svāhā*.(1)

Play with us.(2)

We are your brethren.(3)

Your riches(4) (are) my riches.(5)

May we never be deprived of riches and nourishment.(6)

Yours be the riches.(7)

23. O illuminating intellect, I have seen you with the divine thought and extensive vision. May you not steal my life, nor shall I yours. May I get a hero-son by your divine grace.(1)

24. May he tell me: "this is your share of bliss pertaining to the *gāyatrī* metre". May he tell me: "this is your share of bliss pertaining to the *triṣṭubh* metre". May he tell me: "this is your share of bliss pertaining to the *jagatī* metre." May he tell me: "you gain the kinship over other metres also". Now O bliss, you are ours. Brightening is your intake. Let the experts pick you out.(1)

25. I worship that God who is the creator of heaven and earth, who is far-sighted in actions, who is of true impulsion, bestower of jewels, who is lovable in all respects, who is wise and sees the past and future as well as the present; whose form and brilliance glow high above in heaven. That golden-handed Lord has measured the space with skilful imagination.(1)

You for living creatures.(2)

May the creatures live following you. May you inspire the creatures to follow you.(3)

सुक्रं त्वं शुक्रेण क्रीणामि पुनर् चन्द्रेणासृतममृतेन ।

सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतेर्वेणः परमेण पशुना क्रीयसे
सहस्रपेण पुषियम् ॥२६॥

मित्रो न एहि सुमित्रध्रु वन्द्रस्योरमा विंश दक्षिणं मुशस्तुशन्तं स्योनः स्योनम् ।

स्यात् भ्राजान्द्वारे पम्भारे हस्त सुहस्त कृशानवेते वः सोमकरणास्तात्रक्षध्वं मा वो वयम् ॥२७॥

परि माञ्चे दुश्चरिताद्वाधस्वा मा सुचरिते मज ।

उदायुषा स्वायुषोर्वस्याममृतांर अनु ॥२८॥

पति पम्भामपप्राहि स्वस्तिगामनेहसम । येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥२९॥

अदित्यास्त्वगस्यै वित्यै सव आसीत् ।

अस्तन्नाह्या वृषभो अन्तरिक्षममिमित वरिमाणं पृथिव्याः ।

आऽसीद्वृद्धिश्च भुवनानि तन्नाद्विष्वेत्तानि वरुणस्य व्रतानि ॥३०॥

Sukram tvā śukreṇa kṛīṇāmi candram candreṇāmṛtamṛtena
(i). Sagme te gorasme te candrāṇi (ii) tapasastanūrasi prajāpa-
tervarṇaḥ parameṇa paśunā kṛīyase sahasrapoṣam puṣeyam
(iii). ॥ 26 ॥

Mitro na'.ehi sumitradha' indrasyorumā viśa dakṣiṇa- (i)
muśannuśantaṁ syonaḥ syonam (ii). Svāna bhrājāṅghāre
bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānra-
kṣadhvam mā vo dabhan (iii). ॥ 27 ॥

Pari mā'gne duścaritādvādhasvā mā sucarite bhaja (i). Udā-
yuṣā svāyuṣodasthāmamṛtāṁ' anu (ii). ॥ 28 ॥

Prati panth āmapadmahī svastigāmanehasam. Yena viśvāḥ
pari dviṣo vṛṇakti vindate vasu (i). ॥ 29 ॥

Adityāstvagasya- (i) dityai sada' āsīda (ii). Astabhnāddyām
vṛṣabho' antarīkṣamamimīta varimāṇam pṛthivyāḥ. Āsīdad-
viśvā bhuvanāni samrāḍviśvettāni varuṇasya vratāni (iii).
॥ 30 ॥

26. I purchase you O pure, with pure. I purchase you O blissful, with bliss. I purchase you, O immortal, with immortal.(1)

May the sacrificer have your cow and may we have your gold pieces.(2)

You are the embodiment of austerity and the form of the Lord of creatures. You are purchased with the sublimest of all the creatures. May I flourish with thousandfold nourishment.(3)

27. O helper of good friends, being a friend come to us. May you be seated on the right lap of the resplendent Lord.(1)

Pleasing on pleasing, and comfortable on comfortable.(2)

Teacher, illuminator, enemy of the sin, nourisher of the world, always joyful, skilled in handicrafts, and helper of the weak—these are the prices of your bliss. Keep these secure. May no one divest you of these.(3)

28. O adorable Lord, restrain me firmly from evil conduct. Keep me on the righteous path.(1)

May I rise up to the immortals, leading a long and virtuous life.(2)

29. May we follow the path that leads to real bliss and where there is no crime; treading on which one is far from all animosity and achieves the wealth supreme.(1)

30. You are the skin of the earth.(1)

Be seated in the lap of the earth.(2)

The powerful Lord keeps the sky and the interspace steady in their places. He has measured the expanse of the earth. He, the sovereign, has pervaded all the worlds. All these are the ordinances of the venerable Lord.(3)

वनेषु व्यन्तरिक्षं ततान् वाज्रमर्षेत्सु परं वृक्षिपांसु ।
 हृत्सु क्रतुं वरुणो विकृष्टिं दिवि सूर्यमवधात् सोममदी' ॥ ३१ ॥
 सर्पस्य पशुरारोहोऽश्वेऽक्षः कुनीजकम् । पथितक्षेमिरीयसे भार्जमानो विपुधित' ॥ ३२ ॥
 उर्रावेतं धूर्साहौ युज्येथामानसु अवीरहणी ब्राह्मचोर्दने ।
 स्वस्ति यजमानस्य गृहान् गच्छतम् ॥ ३३ ॥
 भद्रो मेऽस्ति प्रच्यावस्व भुवस्पते विश्वान्यभि धामानि ।
 मा त्वा परिपारिणो विवृन् मा त्वा परिपन्थिनो विवृन् मा त्वा वृका अघापवो विवृन् ।
 ह्येनो भूत्वा परा पत यजमानस्य गृहान् गच्छ तर्ही संस्कृतम् ॥ ३४ ॥
 नमो मित्रस्य वरुणस्य चक्षसे भद्रो देवाय तद्वृत्तं संपर्यत ।
 दूरेदृशे देवजाताय केतवे विवस्पृष्टाय सूर्याय शर्मसत ॥ ३५ ॥

Vaneṣu vyantarīkṣam tatāna vājamarvatsu paya' usriyāsu.
 Hṛtsu kratum varuṇo vikṣvagnim divi suryamadahāt sōma-
 madrau (i). ॥ 31 ॥

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam. Yatraitaśeb-
 hirīyase bhrājamāno vipaścītā (i). ॥ 32 ॥

Uśrāvetam dhūrśāhau yujyethāmanaśrū' avīrahaṇau brah-
 macodanau. Svasti yajamānasya gṛhān gacchatam (i). ॥ 33 ॥

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni.
 Mā tvā paripariṇo vidan mā tvā paripanthino vidan mā tvā
 vṛkā' aghāyavo vidan. Śyeno bhūtvā parā pata yajamānasya
 gṛhān gaccha tannau sarṁskṛtam (i). ॥ 34 ॥

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ sa-
 paryata. Dūredṛše devajātāya ketave divasputrāya sūryāya
 śarṁsata (i). ॥ 35 ॥

31. That venerable Lord has spread the interspace above the forests. He has put speed in steeds, milk in cows, determination in hearts, the fire in homes, the sun in the sky and medicinal herbs on the mountains.(1)

32. Ascend up to the eye of the sun. Reach the pupil of the fire's eye. By the wise you are discerned there glowing with swift coursers.(1)

33. Come on you two illuminators, capable of undertaking the responsibilities, injuring no man, and inspiring the supreme spirit; get yourselves engaged with joy. Take us to the home of the sacrificer safe and secure.(1)

34. You are gracious to me, O lord of the land. Now depart towards all your places. May not the thieves know about you; may not the highwaymen know about you; may not the sinful wolves know about you. Fly becoming a hawk and reach the home of the sacrificer. That is the goal of both of us.(1)

35. Our reverence to the eye of the friend, the Almighty. Worship truly that great Lord. Offer your praises to the sun, who sees far, who is an ensign born of stars, the son of the heaven.(१)

वरुणस्योत्तम्बानमसि' वरुणस्य स्कम्बसारजानि स्थो' वरुणस्य प्रतसर्पमसि'
वरुणस्य चतुर्धमसि' वरुणस्य प्रतसर्पमा सीवे ॥३६॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।

गृध्रस्फानः प्रतरणः सुवीरोऽवीर्या प्र चरा सोम दुर्योन् ॥३७॥

[अ० ५, सू० ३७, म० अ० ८३]

इति चतुर्थोऽध्यायः ।

Varuṇasyottambhanamasi (i) varuṇasya skambhasarjanī
stho (ii) varuṇasya' ṛtasadanyasi (iii) varuṇasya' ṛtasadana-
masi (iv) varuṇasya' ṛtasadanamāsīda (v). ॥ 36 ॥

Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam.
Gayasfānaḥ prataranaḥ suvīro'vīrahā pracarā soma duryān
(i). ॥ 37 ॥ (K = 37; M = 82)

36. O sun, you are a prop for the venerable Lord to rest upon.⁽¹⁾

You are the strengthening buffets of the pillar of the venerable Lord.⁽²⁾

You are the truthful seat of the venerable Lord.⁽³⁾

You are the seat of the truth of the venerable Lord.⁽⁴⁾

Sit on the seat of the truth of the venerable Lord.⁽⁵⁾

37. O blissful Lord, may all your glories, which the sacrificers worship with oblations, attend this sacrifice from all sides. O enricher of homes, overcomer of calamities, come to our houses along with your brave followers, never killing the brave.⁽¹⁾

अथ पञ्चमोऽध्यायः ।

अग्नेस्तनूरसि विष्णवे त्वा' सोमस्य तनूरसि विष्णवे त्वा' ऽतिथेरातिथ्यमसि विष्णवे त्वा'
 ह्येनाय त्वा सोमज्ञते विष्णवे त्वाऽग्नये त्वा' रायस्पोषदे विष्णवे त्वा' ॥१॥
 जष्टेर्जनित्रमसि' वृषणौ स्ये' उर्वश्यस्यै-पुरसि' पुष्टरपा' असि' । गायत्रेण त्वा' छन्दसा
 मन्यामि' ऋद्धमेन त्वा' छन्दसा मन्यामि' जागतेन त्वा' छन्दसा मन्यामि' ॥२॥
 भवतं नः समनसो सचेतसाचरेपसी ।
 मा यज्ञं हिंश्रिष्टं मा यज्ञं प्रति जातवेदसो शिवो भवतमृष्ट नः ॥३॥
 अग्नाविध्वंसति प्रविष्टं ऋषीणां पुत्रां अभिशस्तिपाषा ।
 स नः स्येनः सुयज्ञा यज्ञेह यूपेभ्यो' हव्यं सवृमर्षयुच्छन्त्स्वाहा' ॥४॥

Agnestanūrasī viṣṇave tvā (i) somasya tanūrasī viṣṇave tvā'
 (ii)-tithērātithyamasi viṣṇave tvā (iii) śyenāya tvā somabhṛte
 viṣṇave tvā'gne tvā (iv) rāyaspoṣade viṣṇave tvā (v). ॥ 1 ॥

Agnerjanitramasi (i) vṛṣaṇau stha' (ii) urvaśyasyā- (iii) yurasi
 (iv) purūravā' asi (v). Gayatreṇa tvā chandasā manthāmi (vi)
 traīṣṭubhena tvā chandasā manthāmi (vii) jāgatena tvā chan-
 dasā manthāmi (viii). ॥ 2 ॥

Bhavatam naḥ samanasau sacetasāvarepasau. Mā yajñam
 hiṁ śiṣtam mā yajñapatim jātavedasau śivau bhavatamadya
 naḥ (i). ॥ 3 ॥

Agnāvagniścarati praviṣṭa' ṛṣīṇām putro' abhiśastipāvā Sa
 naḥ syonaḥ suyajā yajeha devebhyo havyam sadamaprayuc-
 chantsvāhā (i). ॥ 4 ॥

CHAPTER FIVE

1. You are the embodiment of the fire; I dedicate you to the Lord omnipresent.(1)

You are the embodiment of the moon (bliss); I dedicate you to the Lord omnipresent.(2)

You are the hospitality offered to guests; I dedicate you to the Lord omnipresent.(3)

I dedicate you to the Lord omnipresent, who in the form of a hawk brings nectar (divine bliss). I dedicate you to the adorable Lord.(4)

I dedicate you to the Lord omnipresent, the bestower of riches and nourishment.(5)

2. You are the birth place of fire.(1)

You two are the showerers.(2)

One of you is the mother.(3)

One of you is the child.(4)

One of you is the father.(5)

I rub you against each other with the *gāyatrī* metre.(6)

I rub you against each other with the *triṣṭubh* metre.(7)

I rub you against each other with the *jagatī* metre.(8)

3. Be both of you single-minded, single-hearted, free from sin. Do not cause injury to the sacrifice as well as the sacrificer. O omniscient ones, be gracious to us this day.(1)

4. The adorable Lord enters the fire and moves. He is the progeny of seers, and is protector from curses. May He, the bliss incarnate, fond of sacrifices, carry our oblations to Nature's bounties always alert and attentive. *Svāhā*.(1)

घार्पतये त्वा परिपतये गृह्णामि तनुनप्रे शक्रराय शक्रेन ओजिष्ठार्ये । अनापृष्टमस्यनापृष्टं
प्रेषानामोजोऽनभिज्ञस्त्यभिज्ञास्तिषा अनभिज्ञास्तेन्यमर्द्धसा सत्यमुपगेषं स्थिते मा घोः ॥५॥

अग्ने व्रतपास्ते व्रतपा या तव तनुरियं सा मयि यो मम तनूरेषा सा त्वरि ।

सह नो व्रतपते व्रतान्यनु मे वृक्षा वृक्षापत्तिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

अरजुर्यमुटे देव सोमाप्यापतामिन्द्रायैकचनविदे ।

आ तुम्यमिन्द्रः प्यार्यतामा त्वमिन्द्राय प्यावस्व ।

आप्यापयास्मान्तस्तीन्सुन्या मेघर्षा स्वस्ति ते देव सोम सुस्यामङ्गीर्य ।

एहा रायः मेघे मर्गाय वृत्तवृत्तवादिन्यो नमो द्यावापृथिवीर्यार्धे ॥७॥

पा ते अग्नेऽपःश्रया तनूर्वर्षिता गह्वरेहा । उग्रं वचो अपावधीस्त्वेवं वचो अपावधीस्वाहा ।

पा ते अग्ने रजःश्रया तनूर्वर्षिता गह्वरेहा । उग्रं वचो अपावधीस्त्वेवं वचो अपावधीस्वाहा ।

पा ते अग्ने हरिःश्रया तनूर्वर्षिता गह्वरेहा । उग्रं वचो अपावधीस्त्वेवं वचो अपावधीस्वाहा ॥८॥

Āpataye tvā paripataye grhṇāmi tanūnaptre śākvarāya śak-
vana' ojiṣṭhāya (i). Anādhr̥ṣtamasyanādhr̥ṣyam devānāmo-
jo'nabhiśastyabhiśastipā' anabhiśastenyamañjasā satyamu-
pageṣaṁ svite mā dhāḥ (ii). ॥ 5 ॥

Agne vratapāstve vratapā yā tava tanūriyaṁ sā mayi yo mama
tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām
dīkṣāpatirmanyatāmanu tapastapaspatih (i). ॥ 6 ॥

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaikadhanavide. Ā
tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva.
Āphyāyayāsmāntsakhīntsannyā medhayā svasti te deva
soma sutyāmaśīya (i). Eṣṭa rāyaḥ preṣe bhagāya'
ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām (ii). ॥ 7 ॥

Yā te'agne'yahṣayā tanurvarṣiṣṭhā gahvareṣṭhā. Ugram vaco'
apāvadhiṭtveṣaṁ vaco' apāvadhiṭsvāhā (i). Yā te' agne'
rajaḥsayā tanūrvarṣiṣṭhā gahvaresthā. Ugram vaco'
apāvadhiṭtveṣam vaco' apāvadhiṭsvāhā (ii). Yā te' agne hari-
śayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco'
apāvadhiṭtveṣam vaco' apāvadhiṭsvāhā (iii). ॥ 8 ॥

5. I take you for protection from the front and protection from all sides, for the wind, for power-giving and powerful mighty wind.(1)

You are inviolate. You are the inviolable might of the bounties of Nature, free from evil, protector from evil, and never to be cursed. May I attain the truth by an easy way. Put me in a world of comfort.(2)

6. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this from, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my austerities.(1)

7. O divine bliss, may each and every part of yours flourish for the sake of the resplendent Lord, who is the only knower of real riches. May the resplendent Lord flourish for you; may you also flourish for the resplendent Lord. Make us, your friends, prosper with vigour and wisdom. May all be well with you. O blissful Lord, may I enjoy the delight flowing from you.(1)

I desire riches for the sake of sublimest wealth. May the people speaking truth arrive at the truth. We bow in obeisance to heaven and earth.(2)

8. O adorable Lord, your noblest form, that lies deep in the cave encased in copper, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(1)

O adorable Lord, your noblest form, that lies deep in the cave encased in silver, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(2)

O adorable Lord, your noblest form, that lies deep in the cave encased in gold, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(3)

तत्पार्थनी मेऽसि' वित्पार्थनी मेऽस्य' वतान्मा नाथितो' दपतान्मा व्यपितान् । विदेयुग्निर्नभो
नामां ऽग्ने' अङ्गिर आयुना नाम्नेहि' योऽस्यां पृथिव्यामसि पतेऽनाधृतं नाम यज्ञियं तेन त्वा
दधे' विदेयुग्निर्नभो नामां ऽग्ने' अङ्गिर आयुना नाम्नेहि' यो द्वितीयस्यां पृथिव्यामसि
पतेऽनाधृतं नाम यज्ञियं तेन त्वा दधे' विदेयुग्निर्नभो नामां ऽग्ने' अङ्गिर आयुना नाम्नेहि'
यस्तृतीयस्यां पृथिव्यामसि पतेऽनाधृतं नाम यज्ञियं तेन त्वा दधे'^{१३} । अनु त्वा देवर्षीतये" ॥९॥

सिन्ध्यासि सपत्नस्राही देवेभ्यः कल्पस्व' सिन्ध्यासि सपत्नस्राही देवेभ्यः शुन्धस्व'
सिन्ध्यासि सपत्नस्राही देवेभ्यः शुम्भस्व' ॥१०॥

इन्द्रयोपन्त्वा वसुभिः पुरस्तात्पातुं प्रचेतास्त्वा रुदेः पश्चात्पातुं मनोजवास्त्वा पितृभिर्दक्षिणातः
पातुं विश्वकर्म त्वाऽऽदित्यैरुत्तरतः पातुं वसतं तप्तं पार्थिवं पञ्चाङ्गिः सृजामि ॥११॥

Taptāyanī me'si (i) vittāyanī me'sya-(ii) vatānmā nāthitā-
(iii) davatānmā vyathitāt (iv). Videdagnirnabho nāmā-(v)
gne' angira' āyunā nāmnehi (vi) yo'syām pṛthivyāmasi yat-
te'nādhr̥ṣṭam nāma yajñiyam tena tvā dadhe (vii) vide-
dagnirabho nāmā-(viii) gne' angira āyunā nāmnehi (ix) yo
dvitīyasyām pṛthivyāmasi yatte'nādhr̥ṣṭam nāma yajñiyam
tena tvā dadhe (x) videdagnirnabho nāmā-(xi) gne' an-
gira' āyunā nāmnehi (xii) yastṛtīyasyām pṛthivyāmasi yatte'
nādhr̥ṣṭam nāma yajñiyam tena tvā dadhe (xiii). Anu tvā
devavṛtaye (xiv). ॥ 9 ॥

Siñhyasi sapatnasāhī devebhyaḥ kalpasva (i) siñhyasi sapat-
nasāhī devebhyaḥ śundhasva (ii) siñhyasi sapatnasāhī de-
vebhyaḥ śumbhasva (iii). ॥ 10 ॥

Indraghoṣastvā vasubhiḥ purastāt pātu (i) pracetāstvā rud-
raiḥ paścāt pātu (ii) manojavāstvā pitṛbhirdakṣiṇataḥ pāyu
(iii) viśvakarmā tvā'dityairuttarataḥ pātvi-(iv) damaham tap-
tam vārbahirdhā yajñānniḥ sṛjāmi (v). ॥ 11 ॥

9. You are the place of hard work for me.(1)

You are the place of riches for me.(2)

Save me from begging.(3)

Save me from pain.(4)

May the fire, whose name is non-shining (*nabhas*), know it.(5)

O glowing fire, who are on this earth, come with your name as alive (*āyu*). (6)

Here I place you on this earth by your inviolable and sacred name.(7)

May the fire, whose name is non-shining (*nabhas*) know it.(8)

O fire, come glowing with your name as alive.(9)

Here I place you who are on the second earth, by your inviolable and sacred name.(10)

May the fire whose name is non-shining, know it.(11)

O fire, come glowing with your name as alive.(12)

Here I place you, who are on the third earth, by your inviolable and sacred name.(13)

I bring you here for delight of the enlightened ones.(14)

10. You are a lioness, conqueror of enemies; be ready to help the enlightened ones.(1)

You are a lioness, conqueror of enemies; be purified to help the enlightened ones.(2)

You are a lioness, conqueror of enemies; adorn yourself to help the enlightened ones.(3)

11. May the roar of the resplendent Lord, along with the physical complex, protect you from the front.(1)

May the agreeable Lord with the help of vital complex protect you from the rear.(2)

May the Lord, swift as mind, with the help of the mental complex protect you from the right.(3)

May the architect of the universe, with the help of the spiritual complex, protect you from the left.(4)

I hereby throw away this hot water out of the place of sacrifice.(5)

सिःस्पृसि स्वाहा^१ सिःस्पृस्यावित्पवनिः स्वाहा^१ सिःस्पृसि ब्राह्मवनिः अन्नवनिः स्वाहा^१
 सिःस्पृसि भुवःपवनि^२ रायस्पोषवनिः स्वाहा^१ सिःस्पृस्या बह्वृषान् पर्जन्यानां स्वाहा^१
 भूमेभ्यस्त्वा^३ ॥१२॥

ध्रुवोऽसि पृथिवीं दधं^४ ध्रुवक्षिदस्यन्तरीक्षं दधं^४ व्युतक्षिदसि दिवं दधं^४ तेः
 पृथिव्यसि^५ ॥१३॥

पुच्छते मन उत पुच्छते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही वृषस्य सवितुः परिदुतिः स्वाहा^१ ॥१४॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पाथंमरे स्वाहा^१ ॥१५॥

इरावती धेनुमती हि मृतं संपवसिनी मनवे दशस्या ।

व्यस्कन्ता रोदसी विष्णवेते ब्राधये पृथिवीमभितो मयूखेः स्वाहा^१ ॥१६॥

Siṁhyasi svāhā (i) siṁhyasyādityavaniḥ svāhā (ii) siṁ-
 hyasi brahmavaniḥ kṣatravaniḥ svāhā (iii) siṁhyasi
 suprajāvani rayaspoṣavaniḥ svāhā (iv) siṁhyasyāvaha devān
 yajamānāya svāhā (v) bhūtebhyastvā (vi). ॥ 12 ॥

Dhruvo'si pṛthivīm dṛmha (i) dhruvakṣidasyantariṣam
 dṛmhā (ii) cyutakṣidasi divam dṛmhā (iii) agneḥ puriṣamasi
 (iv). ॥ 13 ॥

Yuñjate mana' uta yuñjate dhiyo viprā viprasya bṛhato vipaś-
 citah. Vi hotrā dadhe vayunāvideka' inmahī devasya savituh
 pariṣtutiḥ svāhā (i). ॥ 14 ॥

Idam viṣṇurvicakrame tredhā nidadhe padam. Samūḍhama-
 sya pārṁsure svāhā (i) ॥ 15 ॥

Irāvatī dhenumatī hi bhūtarṁ sūyavasinī manave daśasyā.
 Vyaskabhā rodasī viṣṇavete dādhartha pṛthivīmabhito
 mayūkhaiḥ svāhā (i). ॥ 16 ॥

12. You are the killer lioness. *Svāhā*.⁽¹⁾
 You are the lioness pleasing to suns. *Svāhā*.⁽²⁾
 You are the lioness, granter of intellect and granter of
 valour. *Svāhā*.⁽³⁾
 You are the lioness, granter of good offsprings, wealth
 and nourishment. *Svāhā*.⁽⁴⁾
 You are the lioness; bring the enlightened ones here for
 the sacrificer. *Svāhā*.⁽⁵⁾
 You to all the creatures.⁽⁶⁾

13. You are unmoving; keep the earth steady.⁽¹⁾
 You are firmly seated; keep the mid-space steady.⁽²⁾
 You are immovably seated; keep the heaven steady.⁽³⁾
 You are the augmenting fuel of the cosmic fire.⁽⁴⁾

14. Discerning intellectuals harness their minds as well as
 their intellect towards the supreme learned intellectual.
 Cognizant of all the deeds, He alone accomplishes the cosmic
 sacrifice. Great is the glory of the creator God. *Svāhā*.⁽¹⁾

15. The omnipresent God pervades this universe. He plants
 his foot thrice, but is not seen in a dusty desert. *Svāhā*.⁽¹⁾

16. O Sun divine, you are holding the heaven and earth full
 of food grains and full of milch-cows, with fertile pastures for
 giving pleasure to man. You are maintaining the earth with
 your rays all around. *Svāhā*.⁽¹⁾

प्रेममुनीं वृक्षेष्वपि पोषते' प्राचीं प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जिह्वरतमं ।
स्यं घोष्ठमा वदतं देवीं वुर्षं आयुर्मा निर्वोदिष्टं प्रजां मा निर्वोदिष्टं—मत्र रमेथां वरश्मान्
प्रथिव्याः ॥१७॥

विष्णोर्नुर्धं प्रीर्षणि प्र वोचुं यः पार्थिवानि विममे रजांश्चिं ।

यो जस्वमायदुत्तरं सुधस्यं विचक्राणञ्छेधोरुगायो विष्णवे त्वां ॥ १८ ॥

दिवो वा विष्णु उत वा प्रथिव्या महो वा विष्णु उरोरन्तरिक्षात् ।

उभा हि हस्तं वसुना पुणस्या प्र यञ्जु दक्षिणादोत सव्या—द्विष्णवे त्वां ॥ १९ ॥

प्र तद्विष्णु स्तवते प्रीर्षेण मुगो न मीनः कुचरे गिरिषाः ।

यस्योदपुं क्षिप्रु विक्रान्तेष्वपि क्षियन्ति नुर्वनानि विष्वां ॥ २० ॥

विष्णो रराटमसि' विष्णोः अन्त्रे स्थो' विष्णोः स्पूरेसि' विष्णोर्भुवोऽसि' ।

वैष्णवमसि विष्णवे त्वां ॥ २१ ॥

Devaśrutau deveṣvā ghoṣatam (i) prācī pretamaḍhvaram
kalpayanti' ūrdhvam yajñam nayatam mā jihvaratam (ii).
Svam ghoṣthamā vadatam devā durye' āyurmā nirvādiṣṭam
prajāṁ mā nirvādiṣṭa-(iii) matra ramethām varṣman
prṥthivyāḥ (iv). ॥ 17 ॥

Viṣṇornukam vīryāṇi pra vocam yaḥ pārthivāni vimame
rajaṁsi (i). Yo' askabhāyaduttaram sadhastham vicak-
ramāṇastredhorugāyo viṣṇave tvā (ii) ॥ 18 ॥

Divo vā viṣṇo' uta vā prṥthivyā maho vā viṣṇa' uro-rantarikṣāt.
Ubhā hi hastā vasunā prṇasvā pra yaccha dakṣiṇādota savyād
(i) viṣṇave tvā (ii). ॥ 19 ॥

Pra tadviṣṇu statvate vīryeṇa mrgo na bhīmaḥ kucaro
giriṣṭhāḥ. Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti
bhuvanāni viśvā (i). ॥ 20 ॥

Viṣṇo rarāṭamasi (i) viṣṇoḥ śnaptre stho (ii) viṣṇoḥ syū-rasi
(iii) viṣṇordhravo'si (iv). Vaiṣṇavamasi viṣṇave tvā (v). ॥ 21 ॥

17. May both of you declare among the enlightened ones so that they may hear it.⁽¹⁾

Both of you move eastward, making the sacrifice. Carry this sacrifice high. Do not falter.⁽²⁾

Reach your own divine home of rest. Do not speak ill of my life. Do not speak ill of my offspring.⁽³⁾

May both of you rejoice here on the summit of earth.⁽⁴⁾

18. Now, I shall tell the valorous deeds of the sun-divine, who measures out the regions of the earth.⁽¹⁾

And who has propped up the higher abode, moving in three wide steps. You to the sun-divine.⁽²⁾

19. O sun-divine, whether from heaven, or from the earth, or from the vast and widespread interspace, fill both of your hands, O sun-divine, with riches and grant to us with your right hand and with the left as well.⁽¹⁾

You to the sun-divine.⁽²⁾

20. May that sun-divine be praised for his might, fierce as a wild beast, terrible in movement, living in mountains: he, in whose three wide strides all these worlds are traversed.⁽¹⁾

21. You are the forehead of the omnipresent.⁽¹⁾

You two are the corners of the lips of the omnipresent.⁽²⁾

You are the stitching needle of the omnipresent.⁽³⁾

You are the tight knot of the omnipresent.⁽⁴⁾

You belong to the omnipresent.

You to the omnipresent.⁽⁵⁾

देवस्य त्वा सवितुः प्रसवे'श्विनो र्बाहुभ्यां पुष्णो हस्ताभ्याम् ।

आ पृष्टे' नार्यसी'—कस्यस्य रक्षसां ग्रीवा अपि कृन्तामि ।

पुनरसि पुनरपि कृन्तामिन्नापु वार्यं वदं ॥२२॥

रक्षोघ्नो बलमघ्नो वैष्णवी'—मित्रहं तं बलमघ्नकिरामि यं मे निष्ठो यममात्यो निष्कानेदमहं
तं बलमघ्नकिरामि' यं मे समानो यमसमानो निष्कानेदमहं तं बलमघ्नकिरामि' यं मे सज्जतो
यमसज्जतो निष्कानेदमहं तं बलमघ्नकिरामि' यं मे सज्जतो यमसज्जतो निष्कानेदमहं
किरामि ॥२३॥

स्वरारसि सपत्न्यां संवरादस्यमित्राहं जनरारसि रक्षोहं संवरादस्यमित्राहं ॥२४॥

रक्षोघ्नो वो बलमघ्नः प्रोक्षामि वैष्णवान् रक्षोघ्नो वो बलमघ्नोऽयमवापि वैष्णवान्
रक्षोघ्नो वो बलमघ्नोऽयमवापि वैष्णवान् रक्षोघ्नो वो बलमघ्नो उर्यं वदामि वैष्णवी'
रक्षोघ्नो वो बलमघ्नो पृष्टामि वैष्णवी' वैष्णवमसि' वैष्णवा स्वं ॥२५॥

Devasya tvā savituh prsave'svino rbāhubhyām pūṣṇo
hastābhyām. Ā dade (i) nāryasī (ii) damahaṁ rakṣasām
grīvā' api kṛntāmi (iii). Bṛhannasi bṛhadravā bṛhatimindrāya
vācam vada (iv). ॥ 22 ॥

Rakṣoḥaṇam balagahanam vaiṣṇavīm (i) idamaham tam
balagamutkirāmi yam me niṣṭyo yamamātyo nicakhaneda-
maham tam balagamutkirāmi (ii) yam me samāno yama-
samāno nicakhānedamaham tam balagamutkirāmi (iii) yam
me sabandhuryamasabandhurnicakhānedamaham tam bala-
gamutkirāmi (iv) yam me sajāto yamasajāto nicakhānotkr-
tyāṁ kirāmi (v). ॥ 23 ॥

Svarādasi sapatnahā (i) satrarādasyabhimātihā (ii) janarādasi
rakṣohā (iii) sarvarādasyamitrahā (iv). ॥ 24 ॥

Rakṣoḥaṇo vo balagahanāḥ prokṣāmi vaiṣṇvān (i) rakṣoḥaṇo
vo balagahano-vanayāmi vaiṣṇvān (ii) rakṣohṇo vo balagaha-
no' vastrṇāmi vaiṣṇavān (iii) rakṣoḥaṇau vām balagahanā'
upa-dadhāmi vaiṣṇavī (iv) rakṣoḥaṇau vām balagahanau
paryūhāmi vaiṣṇavī (v) vaiṣṇavamasi (vi) vaiṣṇavā stha (vii).
॥ 25 ॥

22. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are mighty; mighty is your roar. Speak glorious praises for the resplendent Lord.(4)

23. I hereby scatter around the wicked-killing and charm destroying power of the omnipresent Lord.(1)

I dig out the conspiracy which my son or my minister has hatched for me.(2)

I dig out the conspiracy which my equal or unequal has hatched for me.(3)

I dig out the conspiracy which my relation or non-relation has hatched for me.(4)

I dig out the conspiracy which my kinsman or non-kinsman has hatched for me.(5)

24. You are the sovereign by yourself, the conqueror of foes.(1)

You are the sovereign for all times, the destroyer of enemies.(2)

You are the sovereign of the people, killer of the wicked.(3)

You are the sovereign everywhere, overwhelmer of those who are unfriendly.(4)

25. I sprinkle you, the associates of the omnipresent, killers of the wicked and of evil charms.(1)

I lay you down the associates of the omnipresent, killers of the wicked and of evil charms.(2)

With grass I cover you, the associates of the omnipresent, killers of the wicked and of evil charms.(3)

I lay down you two, associates of the omnipresent, killers of the wicked and of evil charms.(4)

I place you two all around, the associates of the omnipresent, killers of the wicked and of evil charms.(5)

You are associates of the omnipresent.(6)

All of you are associates of the omnipresent Lord.(7)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्ब्राह्मण्यो पुष्पो हस्ताभ्याम् ।
 आ ददे' नार्यसी'—यद्ददति रक्षसां ग्रीवा अपि कृन्तामि' । यवोऽसि यवयास्मद्दवेऽो यवयारति'—
 दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्ये त्वा शुन्धन्तांल्लोकाः पितृपर्वनीः पितृपर्वनमति ॥२५॥
 उदिवे' स्तब्धानन्तरिक्षं वृक्षं वृक्षस्य पृथिव्या' सुतानस्त्वा मारुतो मिनोतु मित्रावरुणो ध्रुवो
 धर्मणो । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पयूहामि' । मघं वृक्षं कृत्वा वृक्षायुर्ध्वं
 प्रजां वृक्षं ॥२७॥

ध्रुवमति ध्रुवोऽयं यजमानोऽस्मिन्नापानि प्रजयां प्रशुमिम्ययात् ।
 पुतेनं यावापृथिवी पूर्वोऽहो—मिन्द्रस्य उदिवेति विश्वजनस्य छाया ॥२८॥
 परि त्वा गिरवो गिरा गिरा मभवन्तु विश्वतः ।
 वृद्धपुगनु वृद्धांशो जुष्टा यवन्तु जुष्टा ॥२९॥
 इन्द्रस्य सूर्यसी'—न्द्रस्य ध्रुवोऽसि' । ऐन्द्रमति वैन्द्रेयमति ॥३०॥

Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo
 hastābhyām. Ā dade (i) nāryasī-(ii) damaham rakṣasām grīvā'
 api kṛntāmi (iii). Yavo'si yavayāsmaddveṣo yavayārātīr (iv)
 dive tvā'ntarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ
 pitṛśadanāḥ (vi) pitṛśadanamasi (vii). ॥ 26 ॥

Uddivarṇ stabhānāntarikṣam pṛṇa dṛmhasva pṛthivyām (i)
 dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dhar-
 maṇā (ii). Brahmavani tvā kṣatravani rāyaspoṣavani
 paryūhāmi (iii). Brahma dṛmha kṣatram dṛmhāyurdṛmha
 prajāṁ dṛmha (iv). ॥ 27 ॥

Dhruvāsi dhruvo'yam yajamāno'sminnāyatane prajayā pa-
 subhīrbhyūyāt (i). Gṛtēna dyāvāpṛthivī pūryethām (ii) ind-
 rasya chadirasi viśvajansya chāyā (iii). ॥ 28 ॥

Pari tvā girvaṇo gira' imā bhavantu viśvataḥ. Vṛddhāyumanu
 vṛddhaya juṣṭā bhavantu juṣṭayaḥ (i). ॥ 29 ॥

Indrasya syūrasī (i) indrasya dhruvo'si (ii) Aindramasi (iii)
 vaisvadevamasi (iv). ॥ 30 ॥

26. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.⁽¹⁾

Woman you are.⁽²⁾

Here I verily sever the necks of the wicked.⁽³⁾

You are the separator. Keep us away from mailce. Keep us away from miseries.⁽⁴⁾

You for heaven, you for mid-space, you for earth.⁽⁵⁾

May the worlds, the abodes of the elders, be purified.⁽⁶⁾

You are the abode of the elders.⁽⁷⁾

27. O sacrifice, hold the heaven high above; maintain the midspace; flourish on the earth.⁽¹⁾

May the stormy wind spread you far and wide. May the force and the energy spread you according to the natural law.⁽²⁾

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.⁽³⁾

Make the intellectuals flourish, make the warriors flourish, make the longevity flourish, make our offsprings flourish.⁽⁴⁾

28. You are set firmly. May this sacrificer be set firm in this place along with progeny and cattle.⁽¹⁾

May the heaven and earth be overflowing with melted butter.⁽²⁾

You are an umbrella for the aspirant, shelter for all the people.⁽³⁾

29. O praiseworthy resplendent Lord, may our songs of praises surround you on all sides. May our ever-increasing services be pleasing to the aged one.⁽¹⁾

30. You are the stitching needle of the resplendent Lord.⁽¹⁾

You are the tight knot of the resplendent Lord.⁽²⁾

You belong to the resplendent Lord.⁽³⁾

You belong to all the bounties of Nature.⁽⁴⁾

विभूरसि प्रवाहणो' वह्निरसि हव्यवाहनः' । स्वाधोऽसि प्रचेता' स्तुथोऽसि विश्वेदेवाः ॥३१॥
 उक्षिर्गसि कवि' चण्डिरसि बम्भारि' स्वस्यूरसि कुर्वस्वो' ठस्यूरसि मार्जालीयः'
 सम्रादसि कृशानुः' परिचयोऽसि पवमानो' नभोऽसि प्रतक्वा' मूहोऽसि हव्यसुर्वन
 कृतधामाऽसि स्वर्ज्योतिः' ॥३२॥

समुद्रोऽसि विश्वव्यवा' अजोऽस्येकपा' वह्निरसि बुध्न्यो' वागस्यैन्द्रमसि सवोऽस्यु' तस्य
 हारी मा मा सन्ताप्ये' मर्षनामध्वपते म मा तिर स्वसि मेऽस्मिन्पुत्रि सेवयाने मृपात ॥३३॥
 मित्रस्य मा चक्षुषेक्षध्व' मग्नयः सगरा' सगरा स्य सगरेण नाम्ना रोद्रेणानीकेन प्रात माऽग्नयः
 विपुत माऽग्नयो गोप्रायत मा नमो वोऽस्तु मा मा द्विषसिष्टे ॥३४॥
 ज्योतिरसि विश्वकेसु विश्वेपां वेवानां सुमित्रे । त्वं सोम तनुकृद्गणे द्वेपोम्योऽन्यकृतेभ्य उरु
 यन्तासि वक्ष्यस्व स्वाहा' जुषाणो अन्तुराज्यस्य वेतु स्वाहा' ॥३५॥

Vibhūraṣi pravāhaṇo (i) vahnirasi havyavāhanah. (ii) Śvatro'-
 si pracetā- (iii) stutho'si viśvavedāḥ (iv). ॥ 31 ॥

Uśigasi kavir-(i) aṅghārirasi bambhārir-(ii) avasyūraṣi du-
 vasvān (iii) chundhyūraṣi mārjālīyaḥ (iv) samrāḍaṣi kṛśānuḥ
 (v) pariśadyo'si pavamāno (vi) nabho'si pratakṣvā-(vii) mṛṣṭosi
 havyasūdana' (viii) ṛtadhāmā'si svarjyotiḥ (ix). ॥ 32 ॥

Samudro'si viśvavyacā' (i) ajo'syekpād (ii) ahirasi budhnyo
 (iii) vāgasyaindramasi sado'si (iv) ṛtasya dvārau mā mā
 santāptam (v) adhvanāmadhvpate pra mā tira svasti me's-
 minpathi devayāne bhūyāt (vi). ॥ 33 ॥

Mitrasya mā cakṣusekṣadhvam (i) agnayaḥ sagarā sagarā stha
 sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ pipṛta mā'
 gnayo gopāyata mā namo vo'stu mā mā hīṛṣiṣṭa (ii). ॥ 34 ॥

Jyotirasi viśvarūpam viśveṣām devānāṁ samit (i) Tvaṁ
 soma tanukṛdbhyo dveṣobhyo'nyakṛtebhya'uru yantāṣi
 varūtharṁ svāhā (ii) juṣāṇo' apturājyasya-vetu svāhā (iii).
 ॥ 35 ॥

31. O Lord, you are all-pervading carrier.(1)
 You are the fire, that carries the oblations.(2)
 You are swift and wise.(3)
 You are the Divine Supreme, the omniscient.(4)
32. O Lord, you are the yearning one, the sage.(1)
 You are the enemy of the sin, the nourisher.(2)
 You are the bestower of food, the possessor of supplies.(3)
 You are the cleanser, the cleansing place.(4)
 You are a sovereign, the glowing fire.(5)
 You are a member of the assembly, the pure one.(6)
 You are the sky, the pleasure-showering.(7)
33. O Lord, you are an ocean, the far stretched one.(1)
 You are unborn, the one-footed.(2)
 You are a cloud, the cover of mid-space.(3)
 You are the speech; you pertain to the aspirant, and you are the abode.(4)
 May the doors of truth not distress me.(5)
 O Lord of highways, make me flourish on highways. May I be safe and secure on this path of the enlightened ones.(6)
34. Look at me with the eyes of a friend.(1) O foremost leaders, you are the receivers of offerings, lauded by laudable names. O foremost leaders, protect me with your ferocious army. Fill me with wealth. O leaders, be my guards. My reverence to you. Please do no violence to me.(2)
35. O Lord, you are the light having various forms and figures, that is the kindling fuel for all the bounties of Nature.(1)
 O blissful Lord, protect us from body-injuring beasts as well as malious enemies. You are the mighty controller of such evil agents. *Svāhā*.(2)
 Enjoying the bliss of your knowledge, may we come to realise you. *Svāhā*.(3)

अग्ने नयं सुपथा राये अस्मान्विस्वांनि देव वयुनानि विद्वान् ।
युयोधुस्मज्जुहुराणमेनो भूयिष्ठं ते नम उक्तिं विधेम ॥३६॥

अयं नो अग्निरवारिवस्कृणात्वयं मृधः पुर एतु प्रभिन्दन ।
अयं वाजोऽयत्तु वाजसातावयथं शत्रूँअयत्तु जहंषाणाः स्वाहा ॥३७॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पित्र प्रप्रं यज्ञपतिं तिरु स्वाहा ॥३८॥
दृषं सवितरेष ते सोमस्तथं रक्षस्व मा त्वा दमनं ।
एतत्त्वं देव सोम देवो देवाँः उपांगा इदमहं मनूप्यान्मह रायम्पापेण
स्वाहा निर्वर्कणम्यु पाशान्मुच्ये ॥३९॥

अग्रं व्रतपास्त्वे व्रतपा या तव तनूर्मप्यभूतेषा सा त्वयि यो मम तनूस्त्वयमृन्निषथं सा मयि ।
यथायथं नी व्रतपते व्रतान्यनु मे व्रीक्षां व्रीक्षापतिरमस्तानु तपस्तर्पस्पतिः ॥४०॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पित्र प्रप्रं यज्ञपतिं तिरु स्वाहा ॥४१॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni
vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭām te nama
uktim vidhema (i). ॥ 36 ॥

Ayam no' agnirvarivaskṛṇotvāyam mṛḍhaḥ pura' etu prab-
hindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu
jarhr̥ṣāṇaḥ svāhā (i). ॥ 37 ॥

Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtam
ghṛtayone piba prapra yajñapatim tira svāhā (i). ॥ 38 ॥

Deva savitareṣa te somastaṁ rakṣasva mā tvā dabhan (i)
Etattvam deva soma' devo devām 'upāgā' idamham
manuṣyāntsaha rāyaspoṣeṇa (ii) svāhā .nirvaruṇasya
pāśānmuchye (iii). ॥ 39 ॥

Agne vratapāstve vratapā yā tava tanūramayyabhūdeṣā sā
tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyatham
nau vratapate vratānyanu me dīkṣām dīkṣāpatiramaṁstānu
tapastapaspatiḥ (i). ॥ 40 ॥

Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtam
ghṛtayone piba prapra yajñapatim tira svāhā (i). ॥ 41 ॥

36. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

37. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in his joyful onslaught.(1)

38. O sacrifice, spread far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

39. O creator Lord, this bliss is yours. Keep it safe. May no one injure you.(1)

O bliss divine, being divine may you go to the enlightened ones. I hereby go to men along-with plenty of riches.(2)

Svāhā. May I be freed from the noose of the Lord of justice.(3)

40. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my consecration and the Lord of austerities approve of my austerities.(1)

41. O sacrifice, spread, far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

अत्यन्यो॑र अगां॑ नान्यो॑र उपा॑गाम॒वाक् त्वा॒ परो॑भ्योऽवि॒वं परो॑ऽर्वरि॒भ्यः ।
 तं त्वा॑ जु॒षामहे॑ दे॒व वनस्पते॑ दे॒वय॒ज्यार्ये॑ दे॒वास्त॒वा दे॒वय॒ज्यार्ये॑ जु॒षन्तां॑ वि॒ष्णवे॑ त्वां ।
 ओष॑धे॒ त्रार्य॑स्व॒ स्वर्धिते॑ मे॒नथ॑ हि॒ंसीः॑ ॥४२॥

द्यां मा ले॒खी॒न्तरि॑क्षं मा हि॒ंसीः॑ पृथि॒व्या सम्भ॑वे ।

अ॒यथ॑ हि त्वा॒ स्वर्धिते॑ति॒जानः॑ प्रा॒णिना॑र्य॒ मह॑न्त॒ सौम॑गार्य॒ ।

अ॒तस्त्व॑ दे॒व वनस्पते॑ श॒तव॑ल्क्षो॒ वि रो॑ह॒ मह॑र्ध॒वल्क्षो॑ वि व॒यथ॑ रु॒हमे॑ ॥४३॥

[अ० ५, व० ४३, म० ५०-१५०]

इति पञ्चमोऽध्यायः ।

Atyanyām' agām nānyām' upāgāmarvāk tvā parebhyo'vidam
 paro'yarebhyah. Tam tvā juṣāmahe deva vanaspate devaya-
 jyāyai devāstvā devayajyāyai juṣantām (i) viṣṇave tvā (ii).
 Oṣadhe trāyasva (iii) svadhite mainarṇ hirmṣīḥ (iv). ॥ 42 ॥

Dyām mā lekhīrantarikṣam mā hirmṣīḥ pṛthivyā sambhava
 (i). Ayaṁ hi tvā svadhitisteti jānaḥ praṇināya mahate saub-
 hagāya (ii). Atastvam deva vanaspate śatavalśo viroha sahas-
 ravalśā vi vayarṇ ruhema (iii). ॥ 43 ॥ (K = 43; M = 150)

42. O adorable Lord, leaving aside others I have come to you. I did not go to others. I have found you nearer than the distant ones and farther than the nearer ones. O Lord of vegetation, we approach you for the sacrifice to the bounties of Nature. May the bounties of Nature accept you for the sacrifice.(1)

I dedicate you to the sacrifice.(2)

May the medicinal herb save this man.(3)

May the surgical knife not injure him.(4)

43. Cleave not the sky. Injure not the mid-space. Be in harmony with the earth.(1)

This sharpened axe has led you to the great good fortune.(2)

Therefore, O you divine Lord of forests, grow with your hundreds of branches. May we also grow with thousands of branches.(3)

अथ षष्ठोऽध्यायः ।

वृषस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । आ देवे नार्यसी दमहर्ष रक्षसां
ग्रीवा अपि कृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयाराती दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै
स्यो सुन्धन्तोऽहोकाः पितृपर्वनीः पितृपर्वनमसि ॥१॥

अग्नेर्जीरसि स्वावेसा उन्नेतृणामेतस्य वित्तावधि त्वा स्थास्यति' वृषस्त्वा सविता मध्वानक्तुं
सुपिप्पलाभ्यस्त्वेषधीम्यैः । द्यामग्नेणास्पृक्ष आन्तरिक्षं मध्येनापाः पृथिवीमुपरेणादरंहिः ॥२॥

या ते धामान्युस्मसि गमध्वे यत्र गावो मुरिशृङ्गा अयासः ।

अत्राह तदुरुगायस्य विष्णोः परमं प्रथमं भारि मूर्ति । . ब्रह्मवनि त्वा क्षत्रवनि
रायस्योपवनि पयंहामि । ब्रह्म दृष्टिह अत्र दृष्टिहायुर्दृष्टिह प्रजा दृष्टिह ॥३॥

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo
hastābhyām. Ā dade (i) nāryasī-(ii) damaharṇ rakṣasām grīvā'
api kṛntāmi (iii). Yavo'si yavayāsmad dveṣo yavayārātīr-(iv)
dive tvā htarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ
pitṛśadanāḥ (vi) pitṛśadanamasi (vii). ॥ 1 ॥

Agreṇīrasi svāveśa' unnetṛṇāmetasya vittādadhi tvā sthāsyati
(i) devastvā savitā madhvānaktu (ii)
supippalābhyastvauśadhībhyah (iii). Dyāmagreṇāsprkṣa'
āntarikṣam madhyenāprāḥ pṛthivīmupareṇādṛmḥhī (iv).
॥ 2 ॥

Ya te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā'
ayāsaḥ. Atrāha tadurugāyasya viṣṇo paramam padamava
bhāri bhūri (i). Brahnavani tvā kṣatravani rāyaspoṣavani pa-
ryūhāmi (ii). Brahma dṛmḥha ksatram dṛmḥhāyurdṛmḥha
prajāṃ dṛmḥha (iii). ॥ 3 ॥

CHAPTER SIX

1. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

You are a woman.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from malice. Keep us away from miseries.(4)

You for heaven; you for midspace; you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

2. You are the leader. You are a comfortable support for the senior leaders. Know this. He would stand superior to you.(1)

May the creator Lord enrich you with honey;(2)

Also with plants laden with nice fruit.(3)

May you touch the heaven with your topmost point; fill the mid-space with your middle; and steady the earth with your base.(4)

3. We long to approach those abodes of yours, where multihorned cows (multifarious rays) move. There the highest seat of the wide-striding omnipresent Lord glows profusely.(1)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(2)

Make the intellectuals flourish; make the warriors flourish; make the longevity flourish; make our offsprings flourish.(3)

विष्णोः कर्माणि पश्यत यतो व्रतानि पश्यते । इन्द्रस्य पुज्यः सखा ॥४॥

तद्विष्णोः पदं पृथं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥५॥

परिवीरमि परं त्वा देवीर्विशो व्ययन्तां परीमं यजमानं रायो मनुष्याणाम् ।

दिवः सुनुरस्य — प ते पृथिव्याल्लोक आण्यस्ते पशुः ॥६॥

उपाधीरस्युप देवान्देवीर्विशः प्रागुरुशिजो वक्षितमान् ।

देवं त्वष्टवसुं रम हव्या ते स्वदन्ताम् ॥७॥

रेवती रमध्वं बृहस्पते धारया वसूनि ।

ऋतस्य त्वा देवहविः पाशेन प्रति मुञ्चामि धर्षा मानुषैः ॥८॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।

अग्नीषोमाभ्यां जुष्टं नि युनजिमे । अद्भ्यस्त्वोषधीभ्योऽनु त्वा माता मन्पतामनु पिताऽनु भ्राता
सगृभ्योऽनु सखा सपृथयः । अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaṣe indrasya
ujyāḥ sakhā (i). ॥ 4 ॥

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva
cakṣurātataṁ (i). ॥ 5 ॥

Parivīraṣi pari tvā daivīrviśo vyayantām parīmam yajamānaṁ
rāyo manuṣyāṇām (i) Divaḥ sūnurasye-(ii) ṣa te pṛthivyāml-
loka' āraṇyaste paśuḥ (iii). ॥ 6 ॥

Upāvīrasyupa devāndaivīrviśaḥ prāguruśijo vahnitamān.
Deva tvaṣṭarvasu rama havyā te svadantām (i). ॥ 7 ॥

Revatī ramadhvam bṛhaspate dhārāyā vasūni (i). Ṛtasya tvā
devahaviḥ pāṣena prati muñcāmi dharṣā mānuṣaḥ (ii). ॥ 8 ॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo
hastābhyām. Agniṣomābhyām juṣṭam ni yunajmi (i). Adb-
hyastvausadhībhyo'nu tvā mātā manyatāmanu pitā hu
bhrātā sagarbhyo'nu sakhā sayūthyāḥ. Agniṣomābhyām tvā
juṣṭam prokṣāmi (ii). ॥ 9 ॥

4. Look at the accomplishments of the omnipresent Lord, who has ordered all in their several disciplines. He is the appropriate friend of the aspirant.(1)

5. The wise sages always behold the highest seat of the omnipresent Lord, laid in the sky like an eye.(1)

6. O worshipper, you are worthy of being surrounded. May the divine subjects surround you on all sides. May the riches of men surround this sacrificer on all sides.(1)

You are the son of heaven.(2)

This shelter of yours is on the earth. The wild animal belongs to you.(3)

7. You are the protector of approachers. The divine subjects approach the yearning bounties of Nature, which are best conveyers. O universal architect, enjoy the riches. May your oblations be delicious.(1)

8. Enjoy yourselves O rich with good money. Lord supreme, make our riches lasting.(1)

O oblation for the bounties of Nature, I release you from the binding noose of enternal law. Bold be the man.(2)

9. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I bind you, who are pleasing to the Lord adorable as well as the blissful.(1)

I dedicate you to the waters and to the plants. May your mother, your father, your brother born of the same mother, and your companion friend grant you permission. I sprinkle you, pleasing to the Lord adorable and blissful.(2)

अपां पुरुष्यापो ब्रुवीः स्वदन्तु स्वासे चित्सहोवहविः ।

सं ते प्राणो वातेन गच्छताः समङ्गानि यजत्रिः सं यज्ञपतिराशिषा ॥१०॥

धृतनार्का पशून्वापिषाः रेवति यजमाने मियं धा आ विशं ।

उगारन्तरिक्षात्सजुर्वेन वातेनास्य हविषस्मना यज समस्य तन्वा भवे ।

वर्षा वर्षीयसि यज्ञे यज्ञपतिं धाः स्वाहा ब्रुवेभ्यो ब्रुवेभ्युः स्वाहा ॥११॥

महिभ्यमां पदाकुर्नमस्त आतानानुवां मेहि । घृतस्य कल्पा उप क्रतस्य पथ्या अनु ॥१२॥

देवरीपः शुद्धा वोद्धवः सुपरिविष्टा देवेषु सुपरिविष्टा वयं परिविष्टारो मूपास्म ॥१३॥

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि

नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्रांस्ते शुन्धामि ॥१४॥

Apām perurasyā-(i) po devīḥ svadantu svāttam citsaddevaha-
viḥ (ii). Sam te prāṇo vātena gacchatāṁ samangāni yajatraiḥ
sam yajñapatirāśiṣā (iii). ॥ 10 ॥

Ghṛtenāktau paśūmstrāyethāṁ (i) revati yajamāne priyam
dhā' ā viśa (ii) Urorantarikṣātsajūrdevena vātenāsyā haviṣast-
manā yaja samasya tanvā bhava (iii) Varṣo varṣīyaṣi yajñe yaj-
ñapatim dhāḥ (iv) svāhā devebhyo devebhyḥ svāhā(v). ॥ 11 ॥

Māhirabhūrmā prdākur (i) namasta' ātānānarvā prehi.
Ghṛtasya kulyā' up' ṛtasya pathyā' anu (ii). ॥ 12 ॥

Devīrāḥ śuddhā voḍdhvaṁ superiviṣṭā deveṣu superiviṣṭā
vayam pariveṣṭāro bhūyāsma (i). ॥ 13 ॥

Vācam te śundhāmi (i) prāṇam te śundhāmi (ii) cakṣuste
śundhāmi (iii) śrotram te sundhāmi (iv) nābhim te śundhāmi
(v) meḍhram te śundhāmi (vi) pāyum te śundhāmi (vii)
caritrāmste śundhāmi (viii). ॥ 14 ॥

10. (O aspirant), you are fond of drinking of water.(1)

May the divine waters give taste to you and make the oblation for Nature's bounties tasteful.(2)

May your breath unite with the wind; may your limbs unite with the worship and may the sacrificer be united with the blessings he covets.(3)

11. Both of you (fire and wind) balmed with clarified butter protect the cattle.(1)

O divine speech, bestow desirable things on the sacrificer. Enter into him.(2)

Be united with the divine wind coming from the vast midspace.

With his oblations you perform sacrifice by yourself and be united with his body.(3)

O great one, engage this sacrificer in a great sacrifice.(4)

To the enlightened ones, I dedicate; I dedicate to the enlightened ones.(5)

12. Be not a snake; be not a python.(1)

Obeisance be to you, O sacrifice. Move onwards without hinderance. Rivers of purified butter flow along the path of righteousness.(2)

13. O water divine, pure and well-provided, carry our oblations to Nature's bounties. May we, being well provided become providers for others.(1)

14. I cleanse your speech.(1)

I cleanse your breath.(2)

I cleanse your vision.(3)

I cleanse your hearing.(4)

I cleanse your navel.(5)

I cleanse your penis.(6)

I cleanse your anus.(7)

I cleanse your legs that make you move.(8)

मनस्तु आ प्यायतां' वाक्तु आ प्यायतां' प्राणस्तु आ प्यायतां' चक्षुस्तु आ प्यायतां'
श्रोत्रं तु आ प्यायतामै । यत्ते कुरुं यवास्थितं तत्तु आ प्यायतां निष्ठाप्यतां तत्ते शुष्पतु
शमहोभ्यः । ओषधे जायस्व स्वधिते मेनधे हितृसीः ॥१५॥

रक्षसां भ्राणोऽसि' निरस्तः रक्ष' इदमहधे रक्षोऽमि तिष्ठामीदमहधे, रक्षोऽव बाध इदमहधे,
रक्षोऽध्वमं तमो नयामि । धृतेन द्यावापृथिवी प्रार्णुवायां वायो वे स्तोकां न—मग्निराज्यस्य
येतु स्वाहा स्वाहाकृते ऊर्ध्वनेमसं मारुतं गच्छतमै ॥१६॥

इवमापः प्र बहतावधं च मलं च यत । यद्यामिदुद्रोहानृतं यद्यं शेपे अभिरुणाम ।
आपो मा तस्मादेनेसः पर्वमानश्च मुञ्चतु ॥१७॥

सं ते मनो मनसा सं प्राणः प्राणेन गच्छतामै । रेदस्यग्निष्ट्वा भीमात्वार्षस्वा
समरिणन्वातस्य त्वा धाज्ये पुण्यो रथस्तां ऊष्मणो व्याधिपनं प्रयुतं द्वेपः ॥१८॥

Manasta' āpyāyatām (i) vāk ta' āpyāyatām (ii) prāṇasta'
āpyāyatām (iii) cakṣusta' āpyāyatām (iv) śrotram ta'
āpyāyatām (v). Yatte krūram yadāsthitam tatta' āpyāyatām
niṣtyāyatām tatte śudhyatu (vi) śamahobhyaḥ (vii). Oṣadhe
trāyasva (viii) svadhite mainaṁ hirmṣiḥ (ix). ॥ 15 ॥

Rakṣasām bhāgo'si (i) nirastaṁ rakṣa' (ii) idamahaṁ
rakṣo'bhi tiṣṭhāmīdamaham rakṣo'vabādhā idamahaṁ
rakṣo'dhamam tamo nayāmi. (iii) Ghṛtena dyāvāpṛthivī
promuvāthām (iv) vāyo ve stokānā-(v) magnirājyasya vetu
svāhā (vi) svāhākṛte' ūrdhvanabhasam mārutam gacchatam
(vii). ॥ 16 ॥

Idamāpaḥ pravahatāvadyam ca malam ca yat. Yaccābhi-
dudrohānṛtam yacca šepe' abhīruṇam. Āpo mā tasmādena-
saḥ pavamānaśca muñcatu (i). ॥ 17 ॥

Sam te mano manasā sam prāṇaḥ prāṇena gacchatām (i).
Redasyagniṣṭvā srīṇātāvāpastvā samariṇanvātasya tvā dhrājyai
pūṣṇo rāṁhyā' ūṣmaṇo vyathiṣat (ii) prayutam dveṣaḥ (iii). ॥
18 ॥

15. May your mind flourish.(1)

May your speech flourish.(2)

May your breath flourish.(3)

May your vision flourish.(4)

May your hearing flourish.(5)

Whatever is violent in you, may that be well directed and whatever is good in you, may that consolidate. May that be cleansed.(6)

Peace to us through the days.(7)

O medicinal herb save him.(8)

May the surgeon's knife not harm him.(9)

16. O the evil in us, you are the share of demons.(1)

The demons have been cast away.(2)

Here I accost the demons; here I destroy the demons; here I send the demons to the foulest darkness.(3)

May the heaven and earth be full of butter.(4)

May the wind enjoy the droppings.(5)

May the fire enjoy the melted butter. *Svāhā*.(6)

Being dedicated, both of you go to the cloud-bearing wind up in the sky.(7)

17. May the waters wash away all that is dirty and filthy in me. Whatever treachery and falsehood I committed, and whatever abuse I poured on the innocent, may the waters and the purifier, cleanse me of that sin.(1)

18. May your mind be united with the cosmic mind; may your breath be united with the cosmic breath.(1)

You are small; may the adorable Lord make you mature. May the waters be available to you. I dedicate you for the rush of the wind and for the speed of the sun. May he suffer from heat.(2)

He, who cherishes hatred towards us.(3)

पूतं पूतपावानः पिबतु वसो वसापावानः पिबतान्तरिक्षस्य हविर्गसि स्वाहा ।
विशः प्रदिशः आदिशो विविशो उद्दिशो दिग्भ्यः स्वाहा ॥१९॥

ऐन्द्रः प्राणो अङ्गे अङ्गे निर्वीर्येन्द्र उद्वानो अङ्गे अङ्गे निधीतः ।

देव त्वहर्भूरि ते सधे समेतु सलक्ष्मा यद्विभूरुपं मयाति ।

देवत्रा यन्तमवसे सस्यापोऽनु त्वा माता पितरो मदन्तु ॥२०॥

समुद्रं गच्छ स्वाहा अन्तरिक्षं गच्छ स्वाहा देवधे सवितारं गच्छ स्वाहा मित्रावरुणो
गच्छ स्वाहा इहोरात्रे गच्छ स्वाहा छन्दांसि गच्छ स्वाहा यावापृथिवी गच्छ स्वाहा
यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नमो गच्छ स्वाहा अग्निं पश्चान्नरं गच्छ
स्वाहा मनो मे हार्षि यच्छे विर्वे ते धूमो गच्छतु स्रज्योतिः पृथिवीं मस्मनाऽऽपृण स्वाहा ॥२१॥

माऽपो मौपधीर्हिंसी—धाम्नो धाम्नो राज्ञस्ततो वरुण नो मुखे ।

यदाहुरध्या इति वरुणेति शर्षामहे ततो वरुण नो मुखे ।

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै मन्तु योऽस्मान्द्वेष्टि यं च यं द्विष्यैः ॥२२॥

Ghṛtam ghṛtapāvānaḥ pibata vasām vasāpāvānaḥ
pibatāntarkṣasya havirasi svāhā (i). Diśaḥ (ii) pradiśa'-(iii)
ādiśo (iv) vidiśa' (v) uddiśo (vi) digbhyaḥ svāhā (vii). ॥ 19 ॥

Aindraḥ prāṇo' aṅge' aṅge' nidīdhyadaindra' udāno' aṅge
aṅge nidhītaḥ. Deva tvaṣṭarbhūri te saṁ sametu salakṣmā
yadviṣuṛūpam bhavāti. Devatrā yantamavase sakhāyo'nu tvā
mātā pitaro madantu (i). ॥ 20 ॥

Samudram gaccha svāhā'-(i) ntarikṣam gaccha svāhā (ii) de-
varṇ savitāram gaccha svāhā (iii) mītrāvaruṇau gaccha svāhā'-
(iv) horatre gaccha svāhā (v) chandāṁsi gaccha svāhā (vi)
dyāvāpṛthivī gaccha svāhā (vii) yajñam gaccha svāhā (viii)
somam gaccha svāhā (ix) divyam nabho gaccha svāhā'-(x)
ḡnim vaiśvānaram gaccha svāhā (xi) mano me hārdi yaccha
(xii) divam te dhūmo gacchatu svarjyotiḥ pṛthivīm
bhasmanā'pṛṇa svāhā (xiii). ॥ 21 ॥

Māpo mauṣadhīrhiṁsīr-(i) dhāmno dhāmno rājamstato va-
ruṇa no muñca (ii). Yadāhuraghnyā'iti varuṇeti śapāmahe
tato varuṇ no muñca. Sumitriyā na'āpa' oṣadhayaḥ santu dur-
mitriyāstasmai santu yo'smāndveṣṭi yan ca vayam dviṣmaḥ
(iii). ॥ 22 ॥

19. O enjoyers of butter, enjoy butter; enjoyers of fats, enjoy fat. You are the oblation of the midspace. *Svāhā*.⁽¹⁾

To the regions.⁽²⁾

To the mid-regions.⁽³⁾

To the regions all around.⁽⁴⁾

To the intermediate regions.⁽⁵⁾

To the regions above.⁽⁶⁾

To all the regions, I dedicate.⁽⁷⁾

20. The breath of the resplendent soul is glowing in each and every limb; in every limb is seated the up-breath of the resplendent soul. O God, the cosmic architect, may your various forms, which wear different shapes, be blended into one. May your friends, mother and fathers, encourage you, who are moving towards godliness, and rejoice.⁽¹⁾

21. Go to ocean; *Svāhā*.⁽¹⁾

Go to midspace; *Svāhā*.⁽²⁾

Go to the creator God; *Svāhā*.⁽³⁾

Go to the friendly and the venerable Lord; *Svāhā*.⁽⁴⁾

Go to day and night; *Svāhā*.⁽⁵⁾

Go to the Vedic metres; *Svāhā*.⁽⁶⁾

Go to earth and heaven; *Svāhā*.⁽⁷⁾

Go to the sacrifice; *Svāhā*.⁽⁸⁾

Go to the blissful Lord; *Svāhā*.⁽⁹⁾

Go to the glittering sky; *Svāhā*.⁽¹⁰⁾

Go to the fire, beneficial to all men; *Svāhā*.⁽¹¹⁾

Thereby give extreme pleasure to my heart.⁽¹²⁾

May your fumes rise up to the sky and flames to the sun and enrich this earth with ashes.⁽¹³⁾

22. O venerable Lord, do not pollute waters and injure plants.⁽¹⁾

From each and every place of bondage, O King, release us.⁽²⁾

What they call inviolable speech, in name of that we swear an oath. Release us from that, O venerable Lord. May waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate.⁽³⁾

हविष्मतीहिमा आपो हविष्मो॑र आ विवासति ।

हविष्मान् देवो अध्वरो हविष्मो॑र अस्तु सूर्यः ॥२३॥

अग्नेर्वोऽर्पणगृहस्य सर्वसि सावयामी'—न्द्राग्न्योमीगुधेयीं स्यं मित्रावरुणयोमोगुधेयीं स्यं
विश्वेना देवानां मागधेयीं स्यं । अमूर्पा उप सूर्ये पामिर्वा सूर्यः सह ।

ता नो हिन्यन्त्वध्वरमे ॥२४॥

गृधे त्वा मनसे त्वा विधे त्वा सूर्याय त्वा । ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रां यच्छं ॥२५॥

सोमं राजन् विश्वास्त्वं प्रजा उपावरोहं विश्वास्त्वां प्रजा उपावरोहन्तु ।

गुणोत्वग्निः समिधा हव मे गुणवन्त्वापो छिपणांश्च देवीः ।

भोता प्रावाणो विदुषो न यज्ञं गुणोतु देवः संविता हव मे स्वाहा ॥२६॥

देवीरापो अपा नपाद्यो व ऊर्मिर्हविष्य इन्द्रियावान् मविन्तमः ।

तं देवेभ्यो देवत्रा दत्त शुक्रेभ्यो येषां माग स्य स्वाहा ॥२७॥

Haviṣmatīrimā' āpo haviṣmāṇh' āvivāsati. Haviṣmān devo'
adhvaro haviṣmāṇh' astu sūryaḥ (i). ॥ 23 ॥

Agnervo'pannagrhasya sadasi sādāyāmī -(i)
ndragnyorbhāgadheyī stha (ii) mitrāvaruṇayorbhāgadheyī
stha (iii) viśvesām devānām bhāgadheyī stha (iv). Amūryā'
upa sūrye yābhīrvā sūryaḥ saha tā no hinvantvadhvaram. (vi)
॥ 24 ॥

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvamimamadh-
varam divi deveṣu hotrā yaccha (i). ॥ 25 ॥

Somarājan viśvāstvām prajā' upāvaroha (i) viśvāstvām prajā'
upāvarohantu. (ii) Śṛnotvagniḥ samidhā havam me
śṛṇvantvāpo dhiṣaṇāśca deviḥ. Śrotā grāvāṇo viduṣo na yaj-
ñāṇ śṛnotu devaḥ savitā havam me svāhā. (iii) ॥ 26 ॥

Devīrāpo'apāmnāpādyo va' ūrmīr'haviṣya' indriyāvān ma-
dintamaḥ. Tam devebhyo devatrā datta śukrapebhhyo yeṣām
brāga stha (i) svāhā. (ii) ॥ 27 ॥

23. The waters are full of sacred food. Full of sacred food is the one who serves. May the brilliant sacrifice be full of sacred food; may the sun be full of sacred food.(1)

24. I set you down in the place of fire, whose home is indestructible.(1)

You are the share of the Lord resplendent and adorable.(2)

You are the share of the Lord friendly and venerable.(3)

You are the share of all the bounties of Nature.(4)

May the waters, which are in the sun or those accompanying the sun, make our sacrifice pleasing.(5)

25. O blissful Lord, I invoke you for the heart, for the mind, for the heaven and for the sun. Carry this sacrifice above in the sky to the bounties of Nature and to the cosmic sacrificers.(1)

26. O you sovereign, the blissful Lord, descend to all your people.(1)

May all your people bow down to you.(2)

May the adorable Lord listen to my invocation made with sacred fuel. May the waters and the divine speech listen to my invocation. May discerning learned people listen to my sacrificial invocation, and may the creator God listen to my invocation as well.(3)

27. O divine waters, your wave is your offspring, worthy of being offered as an oblation, and which is potent and most delightful; bestow that on the enlightened ones, drinkers of divine bliss, of whom you yourselves are a part.(1)

Svāhā.(2)

कार्षिणिं समुद्रस्य त्वा क्षित्या उन्नयामि । समापो अग्निरेग्न्य स मोषधीमिरोषधीः ॥२८॥

यमोऽपु नु मर्त्यमसा धाम्ये यं जुनाः । स यन्ता सन्वतीरिषः स्यात् ॥२९॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुण्यो हस्ताभ्याम् ।

आ देवे रावाऽसि गभीरमिममध्वरं कृषीन्द्राय सुपुतमम् ।

उत्तमनं प्रविनोजंम्यन्तं मधुमन्तं प्रपम्यन्तं निष्ठास्या स्थ क्षेपयुतस्तर्पयत मां ॥३०॥

मनो मे तर्पयत धार्य मे तर्पयत प्रार्ण मे तर्पयत यजुर्मे तर्पयत सोम मे तर्पयतात्मानं मे तर्पयत
प्रजां मे तर्पयत पशून्मे तर्पयत शुणान्मे तर्पयत गुणा मे मा वि तुष्यन् ॥३१॥

इन्द्राय त्वा वसुमते रुद्रवते इन्द्राय त्वा ऽऽक्षित्यवते इन्द्राय त्वा ऽभिमातिभे ।

ऽयनाय त्वा सोमभूते ऽग्र्ये त्वा राक्षस्योषदे ॥३२॥

यत्ने सोम दिवि ज्योतिर्वापृथिव्या यपुरावन्तारिक्षे ।

तनाम्ने परमानायोरु राय कृष्याधि द्वात्रे सोषः ॥३३॥

Kārṣirasi (i) samudrasya tvā kṣityā' unnayāmi (ii). Samāpo' adbhiraḡmata samoṣdhībhiroṣadhīḥ (iii). ॥ 28 ॥

Yamagne prtsu martyamavā vājeṣu yam junāḥ. Sa yantā śaś-
vatīriṣaḥ svāhā(i). ॥ 29 ॥

Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo
hastābhyām. Ādade (i) rāvāsi gabhīramimamadhvaram
kṛdhīndrāya suṣūtamam. Uttamena pavinorjjasvantām mad-
humantam payasvantam (ii) nigrābhyā stha devaśrutastar-
payata mā (iii). ॥ 30 ॥

Mano me tarpayata vācam me tarpayata prāṇam me tarpayata
cakṣurme tarpayata śrotram me tarpayatāmānaṁ me tar-
payata prajāṁ me tarpayata paśunme tarpayata gaṇānme tar-
payata gaṇā me mā vitṛṣan (i). ॥ 31 ॥

Indrāya tvā vasumate rudravata' indrāya tvā-(i) 'dityavata'
indrāya tvā'-(ii) bhimatighne (iii). Śyenāya tvā somabhṛte'-
(iv) gñaye tvā rāyaspoṣade (v). ॥ 32 ॥

Yatte soma divi • jyotiryatpṛthivyām yadurāvantarikṣe.
Tenāsami yajamānāyoru rāye kṛdhyadi dātre voach (i). ॥ 33 ॥

28. O sacrifice, you are the initiator of culture.(1)
 I enhance you so that ocean may never wane.(2)
 May the waters be united with waters and the plants
 with plants.(3)

29. O adorable Lord, that mortal, whom you protect in
 battles and whom you favour in struggles, gets the never-
 exhausting strength. *Svāhā*.(1)

30. At the impulsion of the creator God, I take you with the
 arms of the healers and with the hands of the nourisher.(1)

You are the great donor. Make this solemn sacrifice most
 pleasing to the resplendent Lord. With the finest speech
 make it full of vigour, full of honey and full of milk.(2)

You are the most acceptable and cared for by the
 enlightened ones. Grant me full satisfaction.(3)

31. May all of you satisfy my mind; satisfy my speech;
 satisfy my breath; satisfy my vision; satisfy my hearing;
 satisfy my soul; satisfy my offsprings; satisfy my cattle; satisfy
 my followers. May my followers never be disaffected.(1)

32. You to the resplendent Lord, abounding in riches;
 you to the resplendent Lord of terrible forces.(1)

You to the resplendent Lord accompanied by the sun.(2)

You to the resplendent the destroyer of haughty ene-
 mies.(3)

You to the eagle, who brings the divine bliss.(4)

You to the adorable Lord, the bestower of wealth and
 nourishment.(5)

33. O blissful Lord, with your light, which you have in
 heaven, on the earth, and in the vast midspace, bestow on this
 sacrificer plenty of vast riches. Give comfort to the
 donor.(1)

प्राप्ता स्तु पूष्टतुरो राधोगूर्ता अमृतस्य पत्नीः ।

ता देवीर्देवधेयं यज्ञं नयतोपहृताः सोमस्य पिबता ॥३५॥

मा मेमां सं विक्था ऊर्जं धत्स्व चिरणे विद्विषी सती वीरयेथाग्र्यं वधाधाम् ।

प्राप्ता हंतो न सोमः ॥३५॥

प्रागपगुदगदधराक्षसर्वतस्तथा विष्ठा आ धावन्तु । अम्य निष्पन् समीरिष्यामि ॥३६॥

त्वमङ्ग प्रशंसितो देवः शविष्य मर्त्यम् ।

न त्वन्यो मघवान्मरि मर्दिनेन्यु मवीमि ते वचः ॥३७॥

[अ० १, व० १७, मं० सं० ११७]

इति पष्ठोऽध्यायः ।

Śvātrā stha vṛtraturō rādhogūrtā* amṛtasya patnīḥ. Tā devīrdevatremam yajñam nayatopahūtāḥ somasya pibata (i) ॥ 34 ॥

Mā bhermā samvikthā* ūrjam dhatsva dhiṣaṇe vīdvī satī vīdayethāmūrjam dadhāthām. Pāpmā hato na somah (i). ॥ 35 ॥

Prāgapāgudagadharākṣarsavatastvā diśa' ādhāvantu. Amba niṣpara samarīvidām (i). ॥ 36 ॥

Tvamaṅga praśarṁsiṣo devaḥ śaviṣṭha martyam. Na tvadan̄yo maghavan̄pasti marḍitendra bravīmi te vacaḥ (i) ॥ 37 ॥
(K = 37; M = 117)

34. O killers of nescience, you are auspicious, bestowers of riches and consorts of the Immortal. O divine one, lead this sacrifice to the bounties of Nature. Having been invoked, come and drink of the bliss.(1)

35. Do not be afraid. Tremble not with terror. Take heart. O earth and heaven, being already steady, steady yourselves and take strength. Sin has been killed, not the bliss.(1)

36. From the front, from behind, from above and from below, from every side, may all the regions rush forward to meet you. O mother, fill them with their share. May the people meet with one mind.(1)

37. O mightiest Lord, you the lustrous have praised this mortal (the sacrificer). O bounteous and resplendent Lord, there is no gladdener other than you. I utter my words of praises to you.(1)

अथ सप्तमोऽध्यायः ।

श्रावस्यतेपि पवस्व वृष्णो अःश्रुम्यां गर्मस्तिपूतः ।

देवो देवेभ्यः पवस्व येषां भ्रागोऽसि ॥१॥

मधुमतीर्न इपरकृधि यत्ते सोमादाभ्यं नाम जागृषि तस्मै ते सोम सोमांश्च स्वाहा
स्वाहोर्ध्वन्तारिक्षमन्वेमि ॥२॥

स्वाहकृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्वाम् स्वाहा
त्वा सुमन् सुवीर्यं देवेभ्यस्त्वा मरीचिषेभ्यो देवाधिष्ठो यस्मै त्वेहे तत्तत्पुनरिदृता
मन्त्रेण हतोऽसौ फट् प्राणाय त्वा व्यानाय त्वा ॥३॥

उपयामगृहीतोऽस्त्यन्तर्धच्छ मघवन् पाहि सोमम् । उरुष्य राय एषो यजस्व ॥४॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyām gabhastipūtaḥ (i).
Devo devebhyaḥ pavasva yeṣām bhāgo'si (ii). ॥ 1 ॥

Madhumatīrṇa' iṣaskṛdhi (i) yatte somādābhyām nāma jāgrvi
tasmai te soma somāya. Svāhā (ii) svāhorvantarikṣamanvemi
(iii). ॥ 2 ॥

Svānkrto'si viśvebhya' indriyebhyo divyebhyaḥ pāṛthiveb-
hyo manastvāṣṭu svāhā tvā subhava sūryāya (i) devebhyastvā
marīcipebhyo (ii) devāṁśo yasmai tveḍe tatsatyamupari-
prutā bhangeṇa hato'sau (iii) phaṭ prāṇāya tvā vyānāya tvā
(iv). ॥ 3 ॥

Upayāmagrṛhīto'syantaryaccha maghavan pāhi somam.
Uruṣya rāya' eṣo yajasva. (i) ॥ 4 ॥

CHAPTER SEVEN

1. O bliss divine, being purified by the rays of the sun, may you move for the sake of vital breath.⁽¹⁾

Being yourself a bounty of Nature, go to other bounties part of whom you are.⁽²⁾

2. Make our foodgrains sweet.⁽¹⁾

O blissful Lord, unconquerable and ever-alert is your name; to you as such, O bliss divine, to you, the blissful, I dedicate.⁽²⁾

I move along the vast midspace. *Svāhā*.⁽³⁾

3. Assimilated you are with all the senses, divine and physical both. May the mind pervade you. *Svāhā*. O nobly-born, you to the sun.⁽¹⁾

You to the bounties of Nature, the enjoyers of the light quanta.⁽²⁾

O bliss divine, may you truly become that for which I adore you. From the destruction coming from above, may that (evil to be named) perish.⁽³⁾

You to the out-breath; you to the diffused breath.⁽⁴⁾

4. You have been duly accepted. Contain our evils, O Lord of richness, guard the bliss. Protect our riches as well. Secure food from all around.⁽¹⁾

अन्तस्ते धार्यापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम् ।
 सजुर्वेदेभिरवरैः परैश्चान्तार्यामि मघवन मादयस्व ॥५॥
 स्वादृक्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पृथिव्येभ्यो मनस्वाद् स्वाहा
 त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिभ्यः उद्गानाय त्वा ॥६॥
 आ वायो भूय अचिषा उप नः सहस्रं ते निपुतं विश्ववार ।
 उपो ते अन्धो मद्यमयामि यस्य देव दधिपे पूर्येयं वायवे त्वो ॥७॥
 इन्द्रवायु इमे सुता उप प्रयोभिर्गर्गतम् । इन्द्रो वा मुशन्ति हि ।
 उपयामर्गृहीतोऽसि वायवे इन्द्रवायुभ्यां त्वे'—य ते योनिः सजोपोभ्यां त्वो ॥८॥
 अरे वा मित्रावरुणा सुतः सोमं कृतावृधा । ममेदिह पुतः हवर्म ।
 उपयामर्गृहीतोऽसि मित्रावरुणाभ्यां त्वो ॥९॥
 राया वृषं ससवाधसो मदेम हव्येन देवा यवसेन गावः । तां धेनुं मित्रावरुणा
 पुवं नो विश्वाहा धत्तमर्नपस्फुरन्ती'—मेप ते योनिः कृतायुभ्यां त्वो ॥१०॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam.
 Sajūrdevebhiravaraiḥ paraīścāntaryāme maghavan
 mādayasva (i). ॥ 5 ॥

Svāñkrto'si viśvebhya' indriyebhyo divyebhyaḥ pāṛthivēb-
 hyo manaṣṭvāṣṭu svāhā. Tvā subhava sūryāya (i) deveb-
 hyastvā marīcipebhya' (ii) udānāya tvā. (iii) ॥ 6 ॥

Ā vāyo bhūṣa śucipā' upa naḥ sahasram te niyuto viśvavāra.
 Upo te' andho madyamayāmi yasya deva dadhiṣe pūrva-
 peyam vāyave tvā (i). ॥ 7 ॥

Indravāyū' ime sūtā' upa prayobhirāgatam. Indavo vāmu-
 śanti hi. Upayāmagrḥito'si vāyava' indravāyubhyām tvai-(i)
 ṣa te yoniḥ sajoṣobhyām tvā (ii) ॥ 8 ॥

Ayam vām mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamedihā
 śrutam havam (i). Upayāmagrḥito'si mitrāvaruṇābhyām tvā
 (ii). ॥ 9 ॥

Rāyā vayam sasavāṃso madema havyena devā yayasena
 gāvaḥ. Tām dhenum mitrāvaruṇā yuvam no viśvāhā dhatta-
 manapasphurantī-(i) meṣa te yonirṛtāyubhyām tvā (ii). ॥ 10 ॥

5. I lay heaven and earth within you. I place the vast mid-space in you. O Lord of richness, in amity with Nature's bounties, inferior and superior, rejoice in this containment of evil.⁽¹⁾

6. Assimilated you are with all the senses, divine and physical both. May the mind pervade you, *Svāhā*. O nobly-born you to the sun.⁽¹⁾

You to the bounties of Nature, the enjoyers of the light quanta.⁽²⁾

You to the upward breath.⁽³⁾

7. O Lord of cosmic vitality, protector of purity, come near us; O pleasing to all, you have a thousand teams to ride upon. I bring exhilarating feed for you. O brilliant one; you always have the first sip of it. You to the Lord of cosmic vitality.⁽¹⁾

8. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. O bliss, duly accepted you are. I offer you to the Lord of cosmic vitality; to Lord of vitality and resplendence.⁽¹⁾

This is your home. You to those two close friends.⁽²⁾

9. O Lord, friendly and venerable, upholder of right, this is the devotion offered to you. Listen to my this invocation.⁽¹⁾

You have been duly accepted. You to the Lord, friendly and venerable.⁽²⁾

10. May we rejoice by possessing riches; may Nature's bounties rejoice with oblations and the cows with grass and fodder. O Lord, friendly and venerable, give us always the milch cow, that never fails to give milk.⁽¹⁾

This is your abode. You to the righteous (the Lord, friendly and venerable).⁽²⁾

या सां काशां मधुमत्स्यस्विनां सुनुतावती । तयां यज्ञे मिमिक्षतम् ।

उपयामग्रहीतोऽस्यस्विभ्यां त्वैव ते योनिर्माध्वीभ्यां त्वौ ॥११॥

तं प्रतथां पूर्वथां विन्धयेमथां ज्येष्ठतांतिं वरिष्ठः ।

प्रतीचीनं वृजन् दोहते धुनिमाशुं जयन्तमानु वाहू ।

उपयामग्रहीतोऽति शण्डाय त्वे'च ते योनिर्विरता वाहो'पमृष्टः शण्डो

वेवास्वा भुक्त्याः य जयन्त्ये'नप्रुहाऽति' ॥१२॥

सुवीरो वीरान् वृजन्तु परीक्षामि शयस्योपेयं यजमानमे ।

सन्जगमानो विषा पृथिव्यां शुक्रः शुक्राशोचिषो निरस्तः शण्डः' शुक्रस्यापिदानवति' ॥१३॥

अच्छिन्नस्य ते देव सोम सुवीरोस्य शयस्योर्बस्य वृजितारः स्वामे ।

सा ययमा सैवृतिमिन्धवासां स ययमो वरुणो मित्रो अग्निः' ॥१४॥

स ययमो वृहस्पतिमिच्छिन्नोस्तस्या इन्द्राय सुतया जुहोत म्याहा' ।

तुष्पन्तु होत्रा मध्वो याः स्विहा याः सुवीताः सुहृता यन्वाहो' ऽपांडुदीने' ॥१५॥

Yā vām kaśā madhumatyasvinā sūnṛtāvati. Tayā yajñam mi-
mikṣatam (i) . Upayāmagrṛhīto' syaśvibhyān tvaīṣa te yo-
nirmādhvībhyām tvā (ii). ॥ 11 ॥

Tam pratnṥhā pūrvathā visvathemathā jyeṣṭhatātim
barhiṣadaṁ svarvidam. Pratićīnam vṛjanam dohase
dhunimāsum jayantamanu yāsu vardhase (i).
Upayāmagrṛhīto' si śaṇḍāya tyai-(ii) ṣa te yonirvīratām pāhya-
(iii) pamṛṣṭaḥ śaṇḍo (iv) devāstvē śukrapāḥ pra ṇayantva (v)
nādhṛṣṭā'si (vi). ॥ 12 ॥

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam
(i). Sañjagmāno divā pṛthivyā śukraśocisā (ii) nirastaḥ śaṇḍaḥ
(iii) śukrasyādhiṣṭhānamasi (iv). ॥ 13 ॥

Acchinnasya te deva soma sūvīryasya rāyaspoṣasya daditārāḥ
syāma (i). Sā prathamā saṁskṛtirviśvavārā sa prathamam
varuṇo mitro' agniḥ (ii). ॥ 14 ॥

Sa prathamam bṛhaspatiścikitvārmstasmā' indrāya sutamāju-
hota svāhā (i). Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ
supṛtāḥ suhutā yatsvāhā' (ii) yādagnī (iii). ॥ 15 ॥

11. O you two vitals, with your honey-dripping, truthful and pleasing speech, make our sacrifice fruitful.(1)

You have been duly accepted. You to both the vitals. This is your abode. You for the sake of honey-lovers.(2)

12. O resplendent Lord, you bestow strength on these sacrificial activities, through which you flourish, in the same way as you gave strength to those of ancient times, to those of the recent past, to those of all the times, to those of the present as well. We praise you, the best among the eldest, present at the sacrifices, knower of heaven, facing ourselves, terrorising the enemies, and swift and victorious.(1)

You have been duly accepted. You to the evils.(2)

This is your abode. Protect heroism.(3)

The evil has been cleaned.(4)

May Nature's bounties, who relish pure oblations, lead you forward.(5)

You are never conquered.(6)

13. O blissful Lord, you are bravest of the brave. Begetting brave sons, come to the sacrificer surrounding him with plenty of wealth.(1)

You are bright, united with bright-shining sky and the earth.(2)

The evil has been thrown off.(3)

You are the seat of the bright-shining Lord.(4)

14. O blissful God, may we become the bestowers of your powerful and never - exhausting wealth and nourishment.(1)

That is the first culture appreciated by all and He is the first venerable, friendly and adorable.(2)

15. Offer your oblations to the resplendent Lord, who is the first, the Lord Supreme, and prudent. *Svāhā*.(1)

May Nature's bounties, who enjoy the oblations of meath, and who are pleased when they receive good offerings and oblations, be content. *Svāhā*.(2)

The kindler of the fire has performed the sacrifice.(3)

अथ वेनधोवृषत्पृभिर्गमा ज्योतिर्जरायु रजसो विमाने ।
इममपां संक्रमे सूर्यस्य शिशुं न विप्रो मृतिमीं विहन्ति ।

उपयामग्रहीतोऽसि मर्कय त्वां ॥१६॥

मनो न येषु हवनेषु तिग्मं विपः शच्यां वनुथो द्रवन्ता ।

आ यः शयीमिस्तुविनुम्यो अम्याभीणीतादिशुं गर्भस्तो वेच ते योनिः प्रजाः

प्राग्रपृष्टो मर्कैः देवास्तां मन्थिषाः प्र णयन्त्वन्नाधृष्टासि ॥१७॥

सुप्रजाः प्रजाः प्रजुनयन् परीक्षामि रायस्योयेण यजमानम् ।

सत्त्वमज्ञो विषा पृथिव्या मन्थी मन्थिषोचिषो निरस्तो मर्कैः मन्थिनोऽधितानमसि ॥१८॥

ये देवास्तो विव्येकावृक्ष स्थ पृथिव्यामध्यैकावृक्ष स्थ ।

अप्सुक्षितो मन्थिनेकावृक्ष स्थ ते देवास्तो यज्ञमिमं जुषध्वम् ॥१९॥

उपयामग्रहीतोऽस्याग्रयणोऽग्नि स्वाग्रयणः ।

प्राहि यज्ञं प्राहि यज्ञर्षिं विष्णुस्त्वामिन्द्रियेण पातु विष्णुं त्वं प्राग्रामि सर्वानि प्राहि ॥२०॥

Ayam venaścodayatpṛṣṇigarbhā jyotirjarāyū rajaso vimāne.
Imamapāṁ saṅgame sūryasya śiśum na viprā matibhī rihanti
(i). upayāmagrṛhito'si markāya tvā (ii). ॥ 16 ॥

Mano na yeṣu havaneṣu tigamāṁ vipaḥ śacyā vanutho dra-
vantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādīśam gabhastā
(i) veṣa te yonih prajāḥ pāhyapamṛṣṭo marko (ii) devāstvā
manthipāḥ praṇayantva-(iii) nādhṛṣṭāsi (iv). ॥ 17 ॥

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa
yajamānam (i). Sañjagmāno divā pṛthivyā manthī manthiśo-
ciṣa (ii) nirasto marko (iii) manthino'dhiṣṭhānamasi (iv). ॥
18 ॥

Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha . Ap-
sukṣito mahinaikādaśa stha te devāso yajñamimam juṣadh-
vam (i). ॥ 19 ॥

Upayāmagrṛhito' syagrāyāno' si svāgrayaṇaḥ. Pāhi yajñam
pāhi yajñapatim viṣṇustvāmindriyeṇa pātu viṣṇum tvam
pāhyabhi savanāni pāhi (i). ॥ 20 ॥

16. This shining one has activated the light encompassing all the mid-space, which was like a chorion for the immeasurable worlds. Wise sages praise this one at the confluence of cosmic waters just like a child of the sun.(1)

You have been duly accepted. You to the sin.(2)

17. In those sacrifices, where both of you wise arrive rushing swiftly as mind, with your actions, the possessor of great wealth, with movement of his fingers, compels obedience from him.(1)

This is your abode. Protect our people. Sin has been thrown off.(2)

May the enlightened ones, the protectors of the intellectuals be pleased with you.(3)

Unconquered you are.(4)

18. O bestower of good offsprings, bless this sacrificer with good progeny and abundant wealth.(1)

The churned out juice (of bliss) has been coordinated with the heaven and earth, with the shine of the churned juice.(2)

The sin has been driven away.(3)

You are the seat of the churner.(4)

19. O bounties of Nature, who are eleven in the heaven and who are eleven on the earth and who are eleven with their grandeur in the mid-space, may all of you come and participate in this sacrifice.(1)

20. You have been duly accepted. You are the foremost leader, leading well. Protect this sacrifice; protect the sacrificer. May the widespread sacrifice protect you with its splendour. Protect the widespread sacrifice. Protect the rites from all around.(1)

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायाम्मे सुन्वते यजमानाय पवत इष ऊर्जे
 पवतेऽस्मै ओषधीभ्यः पवते यावापृथिवीभ्यो पवते सुभुताय पवते विश्वेभ्यस्त्वा
 देवेभ्यः एष ते योनिरिविम्बेभ्यस्त्वा देवेभ्यः ॥२१॥

उपयामगृहीतोऽसीन्द्राय त्वा बृहदंते वयस्वत उक्थाव्यं गृह्णामि । यत्त इन्द्र बृहद्वस्तस्यै
 त्वा विष्णवे त्वे—य ते योनिरुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२२
 मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि—न्द्राय त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि—न्वा-
 श्विभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि—न्वावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि—न्वा-
 बृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि—न्वाविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२३

मूर्धानं क्षिपो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कृषिभ्यः सुभ्राजमतिरिचिं जानानामासन्ना पात्रं जनयन्त देवाः ॥२४॥

Somaḥ pavate somaḥ pavate' smai brahmaṇe' smai
 kṣatrāyāsmāi sunvate yajamānāya pavata' iṣa' ūrje pavate'db-
 hya' oṣadhībhyāḥ pavate dyāvā pṛthivībhyām pavate
 subhūtāya pavate (i) viśvebhyaṣtvā devebhya' (ii) eṣa te yo-
 nirviśvebhyaṣtvā devebhyaḥ (iii). ॥ 21 ॥

Upayāmagr̥hīto' sīndrāya tvā bṛhadvate vayasvata'
 ukthāvyam gr̥hṇāmi. Yatta' indra bṛhadvayastasmai tvā
 viṣṇave tavi-(i) ṣa te yonirukthebhyaṣtvā (ii) devebhyaṣtvā
 devāvyam yajñasyāyūṣe gr̥hṇāmi (iii). ॥ 22 ॥

Mitrāvaruṇābhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(i)
 ndrāya tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(ii)
 ndrāgnibhyām devāvyam yajñasyāyūṣe gr̥hṇāmī-(iii) ndrāva-
 ruṇābhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(iv)
 ndrābṛhaspatibhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-
 (v) ndrāviṣṇubhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmi
 (vi). ॥ 23 ॥

Mūrdhānam divo' aratim pṛthivyā vaiśvānaramṛta' ājātamag-
 nim. Kaviṁ samrājamatithim janānāmāsannā pātram ja-
 nayanta devāḥ (i). ॥ 24 ॥

21. The blissful Lord purifies. The blissful Lord purifies for this intellectual's sake, for this administrator-solider's sake, for sake of this sacrificer who presses out juices. He purifies for food, for vigour; purifies for waters and plants; purifies for earth and heaven; purifies for general well-being.(1)

He purifies for you all the Nature's bounties.(2)

This is your abode. You to all the bounties of Nature.(3)

22. You have been duly accepted. I take you for the sake of resplendent Lord, whose deeds are great, who is the lord of vigour, and who is worth praising. O resplendent Lord, what great vigour is yours, for that I dedicate it. I dedicate it to the omnipresent Lord.(1)

This is your abode. I dedicate you for the praises.(2)

You are pleasing to Nature's bounties.(3)

May the sacrifice have a long life.(4)

23. I take you, cherished by the learned, for the Lord friendly and venerable, so that the sacrifice may have a long life.(1)

I take you, cherished by the learned for the resplendent Lord, so that the sacrifice may have a long life.(2)

I take you, cherished by the learned, for the Lord resplendent and adorable, so that the sacrifice may have a long life.(3)

I take you, cherished by the learned, for the Lord resplendent and venerable, so that the sacrifice may have a long life.(4)

I take you, cherished by the learned, for the Lord resplendent and supreme, so that the sacrifice may have a long life.(5)

I take you, cherished by the learned, for the Lord resplendent and omnipresent, so that the sacrifice may have a long life.(6)

24. Bounties of Nature produced fire that is the head of heaven and continually present on earth, beneficial to all people, born in eternal truth, seer, sovereign, guest of people, and whose mouth itself is a drinking bowl.(1)

उपयामग्रहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽर्युतानामर्युतक्षितमं
एष ते योनिर्वैश्वानराय त्वां । ध्रुवं ध्रुवेण मनसा वाचा सोममव नयामि ।
अथा न हन्तु इक्षिषोऽमफलाः समनसस्करतं ॥२५॥

यस्ते हृत्स स्फन्दति यस्ते अर्युग्रावच्युतो धिपर्णयोः पस्वति ।
अर्घ्ययोर्वा परि वा यः पवित्रातं ते जुहोमि मनसा वर्षदृक्कृतं स्वाहा । देवानामुत्कर्मणमसि ॥२६॥
प्राणाय मे वचोवा वचंसि पवस्व व्यानार्य मे वचोवा वचंसि पवस्वो वृणार्य मे वचोवा वचंसि
पवस्व वाचे मे वचोवा वचंसि पवस्व क्रतुवर्साभ्यां मे वचोवा वचंसि पवस्व धोत्राय मे
वचोवा वचंसि पवस्व चक्षुभ्यां मे वचोवसो वचंसि पवेथाम् ॥२७॥
—आत्मने मे वचोवा वचंसि पवस्वो—जसे मे वचोवा वचंसि पवस्वो—पुंसे मे वचोवा वचंसि
पवस्व विम्बाम्यो मे प्रजाम्यो वचोवसो वचंसि पवेथाम् ॥२८॥

Upayāmagrhitō' si dhruvo' si dhruvakṣitirdhruvāṇām dhru-
vatamo' cyutānāmacyutakṣittama' (i) eṣa te
yonirvaiśvānarāya tvā (ii). Dhruvam dhruveṇa manasā vācā
somanava nayāmi (iii). Athā na' indra' idvis'o sapatnāḥ sa-
manasaskarat (iv). ॥ 25 ॥

Yaste drapsa skandati yaste' arṣsurgrāvacyuto dhiṣṇayoru-
pasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi
manasā vaṣaṭkṛtaṁ svāhā (i) devānāmutkramaṇamasi (ii). ॥
26 ॥

Prāṇāya me varcodā varcase pavasva (i) vyānāya me varcodā
varcase pavasvo-(ii) dānāya me varcodā varcase pavasva (iii)
vāce me varcodā varcase pavasva (iv) kratūdakṣābhyām me
varcodā varcase pavasva (v) śrotrāya me varcodā varcase pa-
vasva (vi) cakṣrubhyām me varcodasau varcase pavetham
(vii). ॥ 27 ॥

Ātmane me varcodā varcase pavasvau-(i) jase me varcodā
varcase pavasvā-(ii) yuṣe me varcodā varcase pavasva (iii)
viśvābhyo me prajābhyo varcodasau varcase pavethām (iv).
॥ 28 ॥

25. You have been duly accepted. You are firm, having a firm base, firmest among the firm, most securely set even among those who are never shaken.(1)

This is your abode. You to the benefactor of all people.(2)

I accept with unshaken mind and speech the ever-unshaken blissful Lord.(3)

Now may the resplendent Lord make our all people of one mind and heart, and free from enemies.(4)

26. O elixir, whichever particle of yours falls on the ground, and whatever part of yours falls from the pressing stones, or falls from the lap of the bowl, or from the priest's hand, or from the strainer, that I, consecrated in my mind, dedicate to Nature's bounties with a recitation of *vaṣaṭ*.(1)

You are the ascent of the enlightened ones.(2)

27. O bestower of lustre, purify my outbreath, so that I may get lustre.(1)

O bestower of lustre, purify my diffused breath, so that I may get lustre.(2)

O bestower of lustre, purify my upward breath, so that I may get lustre.(3)

O bestower of lustre, purify my speech, so that I may get lustre.(4)

O bestower of lustre, purify my action and skill, so that I may get lustre.(5)

O bestower of lustre, purify my hearing, so that I may get lustre.(6)

O you two bestowers of lustre, purify my both the eyes, so that I may get lustre.(7)

28. O bestower of lustre, purify my self, so that I may get lustre.(1)

O bestower of lustre, purify my energy, so that I may get lustre.(2)

O bestower of lustre, purify my longevity, so that I may get lustre.(3)

O you two bestowers of lustre, purify all my offsprings, so that I may get lustre.(4)

कोऽसि कतमोऽसि कस्यासि को नामासि । यस्य ते नामामन्महि यं त्वा सोमेनानीतृपाम् ।
 यूम्यः स्वाः सुप्रजाः प्रजाभिः स्वाधे सुवीरिः वीरैः सुपोषः पोषिः ॥२९॥

उपयामग्रहीतोऽसि मध्वे त्वो'—पयामग्रहीतोऽसि माधवाय त्वो'—पयामग्रहीतोऽसि भुक्त्राय त्वो'
 —पयामग्रहीतोऽसि सुचये त्वो'—पयामग्रहीतोऽसि नभसे त्वो'—पयामग्रहीतोऽसि नभस्याय त्वो'
 —पयामग्रहीतोऽसि साहसे त्वो'—पयामग्रहीतोऽसि सूर्ये त्वो'—पयामग्रहीतोऽसि सहसे त्वो'—पयामग्रहीतो
 ऽसि साहस्याय त्वो'—पयामग्रहीतोऽसि तपसे त्वो'—पयामग्रहीतोऽसि तपस्याय त्वो'—पयाम-
 ग्रहीतोऽस्यैव हस्तस्य तपे त्वो ॥३०॥

Ko' si katamo' si kasyāsi ko nāmāsi. Yasya te nāmamanmahī
 yam tvā somenānītrpām (i). Bhūrbhurvaḥ svaḥ suprajāḥ
 prajābhiḥ syāṁ suvīro vīraiḥ supoṣaḥ poṣāḥ (ii). ॥ 29 ॥

Upayāmagrḥīto' si madhave tvo-(i) payāmagrḥīto' si
 mādhavāya tvo-(ii) payāmagrḥīto' si śukrāya tvo-(iii)
 payāmagrḥīto' si śucaye tvo-(iv) payāmagrḥīto' si nabhase
 tvo-(v) payāmagrḥīto' si nabhasyāya tvo-(vi) payāmagrḥīto'
 sīṣe tvo-(vii) payāmagrḥīto' syūrjje tvo-(viii) payāmagrḥīto' si
 saḥase tvo-(ix) payāmagrḥīto' si sahasyāya tvo-(x)
 payāmagrḥīto' si tapase tvo-(xi) payāmagrḥīto' si tapasyaya
 tvo-(xii) payāmagrḥīto' syāṁihasaspataye tvā (xiii). ॥ 30 ॥

29. Who are you? Which of them are you? Whose are You? What is your name?— Whose name may we meditate and whom may we delight with pleasing oblations.(1)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons and may I be opulent with riches.(2)

30. You have been duly accepted; I take you for the month of *Madhu (Caitra)*.(1)

You have been duly accepted; I take you for the month of *Mādhava (Vaiśākha)*.(2)

You have been duly accepted; I take you for the month of *Śukra (Jyēṣṭha)*.(3)

You have been duly accepted; I take you for the month of *Śuci (Aṣāḍha)*.(4)

You have been duly accepted; I take you for the month of *Nabhas (Śrāvaṇa)*.(5)

You have been duly accepted; I take you for the month of *Nabhasya (Bhādrapada)*.(6)

You have been duly accepted; I take you for the month of *Iṣa (Āśvin)*.(7)

You have been duly accepted; I take you for the month of *Urja (Kārtika)*.(8)

You have been duly accepted; I take you for the month of *Sahas (Mārga Śīrṣa)*.(9)

You have been duly accepted; I take you for the month of *Sahasya (Pauṣa)*.(10)

You have been duly accepted; I take you for the month of *Tapas (Māgha)*.(11)

You have been duly accepted; I take you for the month of *Tapasya (Phālguna)*.(12)

You have been duly accepted; I take you for the month of *Amhasaspati (the intercalary month)*.(13)

इन्द्राग्नी आ गतं सुतं गीर्मिन्द्रो वरंयम् । अस्य पतं धियेषिता ।

उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वै—प ते योनिरिन्द्राग्निभ्यां त्वौ ॥३१॥

आ घा ये अग्निमिन्दते स्तृणन्ति बर्हिर्गनुषक् । येयामिन्द्रो युवा सत्ता ।

उपयामगृहीतोऽस्यग्नीन्द्राभ्यां त्वै—प ते योनिरग्नीन्द्राभ्यां त्वौ ॥३२॥

ओमांसश्चर्यणीधृतो विश्वे वेवास आ गत । ताम्बाधंसो वृशुपः सुतम् ।

उपयामगृहीतोऽसि विश्वेभ्यस्त्वा वृवेभ्यः एष ते योनिर्विश्वेभ्यस्त्वा वृदेभ्यः ॥३३॥

विश्वे वेवास आ गत शृणुता यं इमं हवम् । एवं बर्हिर्निर्षिदते ।

उपयामगृहीतोऽसि विश्वेभ्यस्त्वा वृवेभ्यः एष ते योनिर्विश्वेभ्यस्त्वा वृदेभ्यः ॥३४॥

इन्द्रं मरुत्व इह पाहि सोमं यथा शायंते अपिबः सुतस्य ।

तष प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ।

उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वते एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३५॥

Indrāgnī āgataṁ sutam gīrbhirnabho vareṇyam. Asya pātam dhiyeṣitā (i). Upayāmagrḥīto' sindrāgnibhyām tvai-(ii) ṣa te yonirindrāgnibhyām tvā (iii). ॥ 31 ॥

Ā ghā ye' agnimindhate stṛṇanti bārhirānuṣak. Yeṣāmindro yuvā sakhā (i). Upayāmagrḥīto' syagnīndrābhyām tavi-(ii) ṣa te yoniragnīndrābhyām tvā (iii). ॥ 32 ॥

Omāsaścaraṇādhṛto viśve devāsa' āgata. Dāśvāṁso dāśuṣaḥ sutam (i). Upayāmagrḥīto' si viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). ॥ 33 ॥

Viśve devāsa' āgata śṛṇutā ma imaṁ havam. Edam bārhirṣidata (i). Upayāmagrḥīto' si viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). ॥ 34 ॥

Indra marutva' iha pāhi somam yathā śāryāte' apibaḥ sutasya. Tava praṇīti tava śūra śarmmannā vivāsanti kavayaḥ suyañ-
naḥ (i). Upayāmagrḥīto' sindrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). ॥ 35 ॥

31. O Lord resplendent and adorable, invoked by our praises, come here to enjoy our devotion, emotionally expressed. We invoke you for coveted happiness. Enjoy it impelled by songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the Lord, resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adorable.(3)

32. Come here, those who kindle the flame of the sacrifice and who strew the sacred grass neatly and whose friend is the ever-young resplendent Lord.(1)

O devotional bliss, you have been duly accepted. You to the Lord resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adorable.(3)

33. O all the Nature's bounties, protectors and saviours of men, come here. Fulfil the desires of the sacrificer, who has offered devotional praises to you.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

34. O all Nature's bounties, come here. Hear my this invocation. Be seated all around at this sacrifice.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

35. O resplendent Lord, accompanied by vital breaths, protect the sacrifice just as you enjoy the actions of men performed with finger movements. O brave one, sages skilled in sacrifices serve you under your leadership and protection.(1).

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

मरुत्वन्तं वृषमं वावृधानमकवारि विव्यथं शास्त्रमिन्द्रम् ।

विश्वासाहमवसे नूतनायोयथं सहोदामिह तथं हुवमे ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्तं ।

उपयामग्रहीतोऽसि मरुतां त्वीजसं ॥३६॥

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा भृगु विद्वान् ।

जहि शत्रून् रप मृषां नृनुस्वाधामयं कृणुहि विश्वनां नः ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्तं ॥३७॥

मरुत्वन्तं इन्द्र वृषमा रणां पिब सोममनुष्यं मदाय ।

आ सिञ्चस्व जतरं मध्वं ऊमिं त्वथं राजाऽसि प्रतिपन्मुतानां ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्तं ॥३८॥

महो२ इन्द्रो नृवदा चरणिषा उत द्विवर्ही अग्निनः सहोभिः ।

अस्मद्वयग्वावृधे वीषां योरुः पृथुः सुकृतः कर्तृभिर्भूतं ।

उपयामग्रहीतोऽसि महेंद्राय त्वं एष ते योनिर्महेंद्राय त्वा ॥३९॥

Marutvantam vṛṣabham vāvṛdhānamakavārim divyaṁ śāsa-
mindram. Viśvāsāhamavase nūtanāyograh sahodāmiha taṁ
huvema (i). Upayāmagrṛhīto' sīndrāya tvā marutvata' (ii) eṣa
te yonirindrāya tvā marutvate (iii). Upayāmagrṛhīto' si
marutām tvaujase (iv). ॥ 36 ॥

Sajoṣā' indra sagoṇo marudbhiḥ somam piba vṛtrahā śūra
vidvān. Jahi śatrūn' rapa mṛdho nudasvāthābhayam kṛṇuhi
viśvato naḥ (i). Upayāmagrṛhīto' sīndrāya tvā marutvata' (ii)
eṣa te yonirindrāya tvā marutvate (iii). ॥ 37 ॥

Marutvān' indra vṛṣabho raṇāya pibā somamanuṣvadam
madāya. Āsiñcasva jaṭhare madhva' ūrmim tvaṁ rājā' si
pratipānsutānām (i). Upayāmagrṛhīto' sīndrāya tvā marutvata'
(ii) eṣa te yonirindrāya tvā marutvate (iii). ॥ 38 ॥

Mahān' indro nṛvadā carṣaṇiprā' uta dvibrahā' aminaḥ sa-
hobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuh sukṛtaḥ
kartṛbhirbhūt (i). Upayāmagrṛhīto' si mahendrāya tvai- (ii) ṣa
te yonirmahendrāya tvā (iii). ॥ 39 ॥

36. We call the resplendent Lord here, who is accompanied by vital breaths, who is showerer of benefits and bestower of increasing prosperity, whose riches are praiseworthy, who is the ruler divine, capable of facing all to protect us, ever new, terrible and bestower of endurance.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.⁽²⁾

This is your abode. You to the resplendent Lord, accompanied by vital breaths.⁽³⁾

You have been duly accepted. You to the vigour of vital breaths.⁽⁴⁾

37. O resplendent Lord, who are pleased with us, come to us with your hosts of vital breaths, and enjoy the bliss, O destroyer of Nescience, O brave and omniscient. Kill our enemies, drive away the aggressors, and thus make us free from fear all around.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.⁽²⁾

This is your abode. You to the resplendent Lord accompanied by vital breaths.⁽³⁾

38. O resplendent Lord, accompanied by vital breaths, enjoy devotional expressions, as much as you like for your pleasure, after having devotional food. May you carry the wave of sweetness down to your stomach. You are the sovereign of freshest blisses.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.⁽²⁾

This is your abode. You to the resplendent Lord, accompanied by vital breaths.⁽³⁾

39. Great is the resplendent Lord, like a hero, fulfilling the desires of men, doubled in vastness and having limitless powers. Turning towards us, he grows in immense power. Tall and stout, he succeeds with the skill of those who serve under Him.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.⁽²⁾

This is your abode. You to the great resplendent Lord.⁽³⁾

महो॑र इन्द्रो॑ य ओजसा॑ पर्जन्या॑ वृष्टिर्मा॑र इव । स्तोमैर्वत्सस्य॑ वावुर्ध॑ ।
 उप॒प्याम॑गृहीतोऽसि॑ महेन्द्राय॑ त्वं —प॒ त॒ योनिर्महेन्द्राय॑ त्वो ॥४०॥
 उदु॑ त्वं ज्ञातवे॑दसं दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सूर्य॑ स्वाहा॑ ॥४१॥
 चि॒त्रं दे॒वानामु॒दगा॒दनी॑कं चक्षु॑र्मित्रस्य॑ वर्णस्याग्रः॑ ।
 आपा॑ चावा॑पृथिवी॒ अन्तरि॑क्षं सूर्य॑ आत्मा॑ जग॑तस्सु॒प॑श्च स्वाहा॑ ॥४२॥
 अग्ने॑ नर्य॑ सु॒पथा॑ शु॒पे अ॒स्मान्वि॒श्वानि॑ दे॒व वृ॒युना॑नि वि॒द्वान् ।
 यु॒यो॒धुस्मज्जु॑हुरा॒णमे॒नो मूर्ध्नि॑ तं नम॑ उक्तिं वि॒धेम॑ स्वाहा॑ ॥४३॥
 अ॒पं नो॑ अ॒ग्निर्वि॑वस्क्रु॒णोत्व॑यं शु॒चः पुर॑ ए॒तु प्रमि॑न्वन् ।
 अ॒यं वा॒जस्त्र॑यतु॒ वाज॑साताव॒प॑थ॒ शत्रू॑श्चयतु॒ जहृ॑षा॒णः स्वाहा॑ ॥४४॥
 कृ॒पेण॑ नो कृ॒पम॑न्पा॒गां तु॒थो वो॑ वि॒श्वेव॑ वा वि॒ मज॑तु ।
 कृत॑स्य॒ पथा॑ धे॒त॒ चन्द्र॑क्षि॒णा वि॒ स्वः प॒श्य॒ व्यन्तरि॑क्षं॒ यत॑स्व सवृ॒त्योः ॥४५॥

Mahān' indro ya' ojasā parjanya vṛṣṭimān' iva. Stomairvatsa-
 sya vāvṛdhe. (i) Upayāmagr̥hīto' simahendrāya tvai-(ii) ṣa tē
 yonirmahendrāya tvā (iii). ॥ 40 ॥

Udu tyam jātavedasam devam vahanti ketavaḥ. Dṛṣe viśvāya
 sūryaṁ svāhā (i) ॥ 41 ॥

Citram devānāmudagādānīkam cakṣurmitrasya
 varuṇasyāgneḥ. Āprā dyāvāpṛthivī' antarikṣaṁ sūrya' ātamā
 jagatasthuṣaśca svāhā (i). ॥ 42 ॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni
 vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te nama
 uktim vidhema svāhā (i). ॥ 43 ॥

Ayam no' agnirvarivaskṛnotvayam mṛdhaḥ pura' etu prab-
 hindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu
 jarhṛṣāṇaḥ svāhā (i). ॥ 44 ॥

Rūpeṇa vo rūpamabhyāgām tutho vo viśvavedā vibhajatu.
 Ṛtasya pathā preta candradakṣiṇā (i) vi svaḥ paśya
 vyantarikṣam (ii) yatasva sadasyaiḥ (iii). ॥ 46 ॥

40. Great is the resplendent Lord, who in His might is like a rain-cloud. He is magnified with the praises of the worshipper.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2)

This is your abode. You to the great resplendent Lord.(3)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him. *Svāhā*.(1)

42. Yonder has arisen with wonderful effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable.(1)

43. O adroable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

44. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in the joyful onslaught.(1)

45. By your beauty I have attained beauty. May the omniscient creator divide the same amongst you. May you, who have obtained delight as reward, tread upon the path of right.(1)

Look at the heaven and at the mid-space.(2)

Make concerted efforts with the people at the sacrifice.(3)

प्राणस्य विदेयं पितृमन्तं पितृमत्पमृषिमावैपथं सुधासुवक्षिणम् ।
अस्मद्ग्रीता वेवेद्या गच्छत प्रवृत्तास्मा विज्ञते ॥४६॥

अग्रये त्वा मय्यं वरुणो वदानु सोऽमृतत्वमग्नीषायुर्द्वान् एधि मयो मह्यं प्रतिग्रहीत्रे' रुद्राय
त्वा मय्यं वरुणो वदानु सोऽमृतत्वमग्नीष प्राणो वृत्र एधि वयो मह्यं प्रतिग्रहीत्रे' बृहस्पतये त्वा
मय्यं वरुणो वदानु सोऽमृतत्वमग्नीष त्वग्वात्र एधि मयो मह्यं प्रतिग्रहीत्रे' यमार्प त्वा मय्यं वरुणो
वदानु सोऽमृतत्वमग्नीष हवो वृत्र एधि वयो मह्यं प्रतिग्रहीत्रे' ॥ ४७ ॥

कोऽन्तात्कस्मो अन्तात्कामोऽन्तात्कामापावात् ।

कामो वृता कामः प्रतिग्रहीता काश्रेतसे' ॥ ४८ ॥

[व. ७, सं. ४८, मं. सं. १४०]

इति सप्तमोऽध्यायः ।

Brāhmaṇamadya videyam pitṛmantam
paitṛmatyamṛsimārṣeyam sudhātudakṣiṇam (i). Asmadrātā
devatra gacchata pradātāramāviśata (ii). ॥ 46 ॥

Agnaye tvā mahyam varuṇo dadātu so'
mṛtattvamaśīyāyurdātra' edhi mayo mahyam pratigrahītre (i)
rudrāya tvā mahyam varuṇo dadātu so' mṛtattvama-śīya
prāṇo dātra' edhi vayo mahyam pratigrahītre (ii) bṛhaspataye
tvā mahyam varuṇo dadātu so' mṛtattvamaśīya tvāgdātra'
edhi mahyam prati-grahītre (iii) yamāya tvā mahyam varuṇo
dadātu so' mṛtattvamaśīya hayo dātra' edhi vayo mahyam
pratigrahītre (iv). ॥ 47 ॥

Ko' dātkasmā' adātkāmo' dātkāmāyādāt. Kāmo dātā kāmah
pratigrahītā kāmaitatte (i). ॥ 48 ॥ (K = 48; M = 140)

46. May I find today a learned and realized person born of a reputed father and respectable forefathers; himself a seer and born in a family of seers and a man of mettle and dexterity.(1)

O charities given by me, go to the enlightened ones and thereafter return to the donor.(2)

47. May the venerable Lord give you to me for the sake of the adorable Lord. May I enjoy the life eternal. Bestow long life upon the donor; give comfort to me, the receiver.(1)

May the venerable Lord give you to me for the sake of the Lord, the terrible. May I enjoy the life eternal. Bestow vital force upon the donor; give longevity to me, the receiver.(2)

May the venerable Lord give you to me for the sake of the Lord Supreme. May I enjoy the life eternal. Give pleasure of touch to the donor; give comfort to me the receiver.(3)

May the venerable Lord give you to me for the sake of the ordainer Lord. May I enjoy the life eternal. Give driving urge to the donor; give longevity to me the receiver.(4)

48. Who gives? To whom does he give? It is desire that gives; and it is to the desire that he gives. Desire is the giver and the desire is the receiver. O desire, to you I dedicate it.(1)

अष्टमोऽध्यायः ।

उपयामग्रहीतोऽस्यो—दित्येभ्यस्तथा । विष्णं उरुगायैष ते सोमस्तथ रक्षस्य मा त्वा दधनं ॥ १ ॥
 कदा चन स्तरीरसि नेन्द्रं सम्भसि वृष्टये ।
 उपोपेक्षु मघधनं मूषं हस्तु ते वानं देवस्य पृथयते आवित्येभ्यस्तथा ॥ २ ॥
 कदा चन प्र पुच्छस्युमे नि पसि जन्मनी ।
 तुरीयादित्यु सर्वनं त इन्द्रियमातस्यावमुते विष्णो—दित्येभ्यस्तथा ॥ ३ ॥
 एक्षो देवानां प्रत्येति सुम्नमादित्यासो भवता मृष्टयन्तः ।
 आ शोऽर्वाचीं सुमतिर्वृत्पावृक्षोऽपि या वरिवोवित्तरासदा—दित्येभ्यस्तथा ॥ ४ ॥

Upayāmagr̥hīto' syā-(i) dityebhyastvā (ii). Viṣṇa' urgāyaiṣa te somastar̥h rakṣasva mā tvā dabhan (iii). ॥ 1 ॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopēnnu magha-
 van bhūya' innu te dānam devasya prcyata' (i) ādityebhyastvā
 (ii). ॥ 2 ॥

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya sa-
 vanam ta' indriyamāstasthāvamṛtam divyā-(i) dityebhyastvā
 (ii). ॥ 3 ॥

Yajño devānām pratyeti sumnamādityāso bhavatā mṛḍayan-
 taḥ. Ā vo'rvācī sumatirvavṛtyādān̄hościdyā varivovittarāsadā
 -(i) dityebhyastvā (ii). ॥ 4 ॥

CHAPTER EIGHT

1. O devotional bliss, you have been duly accepted.(1)

I dedicate you to the suns.(2)

O wide spread sacrifice, this bliss is for you. Keep it secure.
May the evil forces not harm you.(3)

2. O resplendent Lord, you never injure a sacrificer. On the other hand, you favour him. O Lord of wealth, your divine donation to sacrifices always increases more and more.(1)

You to the suns.(2)

3. You are never negligent. You protect our both the lives (the present and the succeeding ones). O sun, this is your fourth (purest) impelling force, immortal, placed in heaven.(1)

You to the suns.(2)

4. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverer from the sin.(1)

You to the suns.(2)

विष्वक्कादित्यैष ते सोमप्रीयस्तस्मिन् मत्स्यं ।

अर्धस्यै नरो यक्षसि दधातन् यदाङ्गीर्वा दम्पती वाममभुतः ।

पुमान् पुत्रो जायते विन्दते वसवर्धा विस्वाहाराय एधते गुह्ये ॥ ५ ॥

वाममद्य सवितर्वाममु श्वो दिवे दिवे वाममस्मभ्यं सार्वीः ।

वामस्य हि क्षयस्य देव मूर्धेया धिया वाममजः स्याम ॥ ६ ॥

उपवामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधा असि चनो मयि धेहि ।

जिन्वं युजं जिन्वं यज्ञपतिं मगाय देवार्प त्वा सवित्रे ॥ ७ ॥

उपवामगृहीतोऽसि सुशर्माऽसि सुपतिष्ठानो बृहदुक्साय नमः ।

चिन्वेभ्यस्त्वा देवेभ्यं एष ते योनिर्विन्वेभ्यस्त्वा देवेभ्यः ॥ ८ ॥

उपवामगृहीतोऽसि बृहस्पतिमुतस्य देव सोम त इन्वोरिन्विष्यवतः पत्नीयनो ग्रहोऽश्वपासर्भ ।

अहं पुरस्ताद्बृहमवस्ताद्यवन्तरिक्षं तपु मे प्रिताऽमृत ।

अहं सूर्यममयतो ववर्हाहं देवानां परमं गुहा यत् ॥ ९ ॥

Vivasvannādityaiṣa te somapīthastasmīn matsva (i). Śradas-mai naro vacase dadhātana yadāśīrdā dampaṭī vāmamaśnu-taḥ. Pumān putro jāyate vindate vasvadhā viśvāhārapa' ed-hate gr̥he (ii). ॥ 5 ॥

Vāmamadya savitarvāmamu śvo dive-dive vāmamasma-bhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājah syāma (i). ॥ 6 ॥

Upayāmagr̥hīto' si sāvītro' si canodhāścanodhā' asi cano mayi dhehi jinva yajñam jinva yajñapatim bhagāya devāya tvā savitre (i). ॥ 7 ॥

Upayāmagr̥hīto' si suśarmā' si supraṭiṣṭhāno bṛhadukṣāya namaḥ. Viśvebhyastvā devebhya' (i) eṣa te yonirviśveb-hyastvā devebhyaḥ (ii). ॥ 8 ॥

Upayāmagr̥hīto' si bṛhaspatīsutasya deva soma ta' indorind-riyāvataḥ patnīvato grahān' ṛdhyāsam (i). Aham parastādaha-mavastādyadan' arikṣam tadu me pitā bhūt. Ahaṁ sūrya-mubhayato-dadarśāham devānām paramam-guhā yat (ii). ॥ 9 ॥

5. O sun, the dispeller of darkness, this devotional bliss is your drink. Enjoy it.⁽¹⁾

O men, accept these truthful words of blessings. What this couple (sacrificer and his wife) would obtain by sacrifice? May a manly son be born, acquirer of riches. Always free from sin, may he grow in this house.⁽²⁾

6. O creator God, create for us a pleasing today, a pleasing tomorrow and pleasing every day that comes. O God, with this faithful praise, may we obtain a pleasing and luxurious house to live in and may we be the enjoyers of all that is good.⁽¹⁾

7. O devotional bliss, you have been duly accepted. You are possessor of the delight of the creator God. You are possessor of delight; give delight to me. Encourage the sacrifice; encourage the sacrificer for gaining wealth. You to the creator God.⁽¹⁾

8. O devotional bliss, you have been duly accepted. Good is your protection and great are your resources. Our homage be to the great showerer. You to all the bounties of Nature.⁽¹⁾

This is your abode. You for all the bounties of Nature.⁽²⁾

9. O devotional bliss, you have been duly accepted. You have been pressed out by the Supreme Lord. O divine bliss, may I increase your libations, which are radiant, full of manly vigour and protective power.⁽¹⁾

I am on the farther side of it; I am on the nearer side of it. The mid-space is my protector father. I have seen the sun from its both sides. I have seen that which is the secret-most cave of the bounties of Nature.⁽²⁾

अग्ना रेव पत्नीयन्तस्रजुर्वेत् त्वष्टा सोमं पिब स्याह ।

प्रजापतिर्वृषांसि रेतोधा रेतो मायि धेहि प्रजापतेस्ते वृष्णा रेतोपसा रेतोधामशीय ॥१०॥

उपयामग्रहीतांसि हरिरसि हारियोजुनो हरिभ्या त्वा । हयैर्धिना स्य सुहसोमा इन्द्राय ॥११॥

यस्ते अश्वसनिर्भक्षो यो गौसनिस्तस्य त इदंयजुष स्तुतन्तोमस्य शन्तोक्थस्योर्पहृतस्योर्पहृतो
भक्षयामि ॥१२॥

तृवक्रतस्येनसोऽवयजनमसि मनुष्यकृतस्येनसोऽवयजनमसि पितृकृतस्येनसोऽवयजनमस्यो-
त्तमकृतस्येनसोऽवयजनमस्ये नस एनसोऽवयजनमसि ।

यच्चाहमनो विद्वान्श्चकार यच्चाविद्वान्स्तस्य सर्वस्येनसोऽवयजनमसि ॥१३॥

सं वर्चसा पर्यसा सं तनुभिरगन्महि मनसा सधे शिवेन ।

त्वष्टा सुदत्रो वि वधातु रायोऽनुमार्ष्टु तन्यु पद्विलिष्टम ॥१४॥

Agnā-i patnīvantsajūrdevena tvaṣṭrā soman piba svāhā (i).
Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo
retodhaso retodhāmaśīya (ii). ॥ 10 ॥

Upayāmagrhīto' si harirasi hāriyojano haribhyām tvā (i). Ha-
ryordhānā stha sahasomā' indrāya (ii). ॥ 11 ॥

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayayuṣa stutas-
tomasya śastokthasyopahūtasyopahūto bhakṣayāmi (i). ॥ 12 ॥

Devakṛtasyainaso' vayajanamasi (i) manuṣyakṛtasyainaso'
vayajanamasi (ii) pitṛkṛtasyainaso' vayajanamasi (iii) āt-
makṛtasyainaso' vayajanamasye' (iv) nasa enaso' v , ajana-
masi (v). Yaccāhameno vidvānścakāra yaccāvidvānś , a sar-
vasyainaso' vayajanamasi (vi). ॥ 13 ॥

Sam varcasā payasā sam tanūbhiraganmahī manasā saṁ śi-
vena. Tvaṣṭā sudatro vi dadhātu rāyo' numārṣṭu tanvo
yadviliṣṭam (i). ॥ 14 ॥

10. O adorable Lord, possessor of protective power, accept our devotion in consonance with the supreme architect, *Svāhā*.⁽¹⁾

O Lord of progeny, you are the impregnator, and the possessor of virility; may you bestow virility on me. O Lord of progeny, may I obtain from you, the impregnator, and the possessor of virility, a potent son.⁽²⁾

11. O devotional bliss, you have been duly accepted. You are a horse; you are a yoker of horses as well. You to the team of two horses (*Ṛk* and *Sāman*).⁽¹⁾

Combined with the devotional bliss, you are the corn-feed for the two horses of the resplendent Lord.⁽²⁾

12. O devotional bliss, I, being invited, hereby take your draught that is bestower of horses as well as of cows. This draught of yours is suggested by the *Yajuh* prose, is praised by *Sāman* songs, and recommended and permitted by the *Ṛk* verses.⁽¹⁾

13. You are atonement of sin committed against the enlightened ones.⁽¹⁾

You are atonement of sin committed against men;⁽²⁾

You are atonement of sin committed against the elders.⁽³⁾

You are atonement of sin committed against one's self.⁽⁴⁾

You are atonement of sin of each and every sort.⁽⁵⁾

The sin that I commit knowingly, and that which I commit unawares, of all those sins you are the atonement.⁽⁶⁾

14. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.⁽¹⁾

समिन्द्र णो मनसा नेषि गोभिः सारं सुरिर्भर्मघयन्मधे स्वस्त्या ।
स ब्रह्मणा वृवकृतं यदस्ति सं देवानां सुमतौ यजिषानां स्वाहा' ॥१५॥

स वर्चसा पयसा सं तनुनि गन्महि मनसा सधे शिवेन ।
वष्टां सुदृष्टां वि दधातु तपोऽनुमातुं तन्वो यद्विलिप्तम् ॥१६॥
धाना गतिः सवितव जूपत्तां प्रजापतिर्निधिषा देवा अग्निः ।
वष्टा विष्णुः प्रजवा मधेरगुणा यजमानाय द्रविणं दधातु स्वाहा' ॥१७॥

सुगा वो देवाः सवना अकर्म य आजग्मेदधे सवनं जुषाणाः ।
भग्माणा वर्हमाना हवीधेऽयस्मे धत्त वसवो वसूनि स्वाहा' ॥१८॥

योर आऽवह उग्रतो देव वृवास्तान् पेर्यु स्व अग्ने सुधस्थे ।
जक्षिषाधेसः पपिवा संश्च विश्वेऽसु घर्मधे स्वगतिं पृतानु स्वाहा' ॥१९॥

वयधे हि त्वां प्रयति पुत्रे अस्मिन्नये हतारमवृणीमहीह ।
ऋधगया ऋधगुतामिष्टाः प्रजानन यजमुषं याहि विद्वान्त्स्वाहा' ॥२०॥

Samindra ṇo manasā neṣi gobhiḥ sarṁ sūribhirmaghavant-
sarṁ svastyā. Sam brahmaṇā devakṛtam yadasti sam devānām
sumatau yajñiyanām svāhā (i). ॥ 15 ॥

Sam varcasā payasā sam tanūbhiraganmahī manasā sarṁ śi-
vena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣtu tanvo
yadviliṣtam (i). ॥ 16 ॥

Dhātā rātiḥ savitedam juṣantām prajāpatirnidhipā devo' ag-
niḥ. Tvaṣṭā viṣṇuḥ prajāyā samrarāṇā yajamānāya draviṇam
dadhāta svāhā (i). ॥ 17 ॥

Sugā vo devāḥ sadanā' akarma ya' ājagmedarṁ savanam
juṣāṇāḥ. Bharamāṇā vahamanā havīrṁśyasme dhatta vasavo
vasūni svāhā (i). ॥ 18 ॥

Yān' āvaha usato deva devānstan preraya sve' agne sad-
hasthe. Jaksivārṁsaḥ papivārṁsaśca viśve' sum gharṁmarṁ
svarātisthatānu svāhā (i). ॥ 19 ॥

Vayarṁ hi tvā prayati yajñe' asminnagne hotāramvṛṇīmahīha.
Ṛdhagayā ṛdhagutāśamiṣṭhāḥ prajānan yajñamupa yāhi
vidvāntsvāhā (i). ॥ 20 ॥

15. O resplendent Lord, you unite us with mind and with organs of senses. O Lord of bounty, you unite us with learned persons and with our weal. You unite us with the divine knowledge inspired by the enlightened ones. You lead us to the favour of the enlightened ones and to the good intentions of the sacrificers. *Svāhā.*(1)

16. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

17. May the Lord of sustenance, the Lord of creation, enjoy our this offering. May the Lord of creatures, guardian of treasures, the adorable Lord, the supreme architect, and the omnipresent Lord, bless the sacrificer with good offsprings and ample riches. *Svāhā.*(1)

18. O enlightened ones, who pleased with us have come to this sacrifice, we have made seats easily accessible to you. O bestowers of wealth, may you collect and carry your oblations and bestow riches upon us. *Svāhā.*(1)

19. O adorable Lord, may you direct the desirous enlightened ones, whom you have brought, to enter your own place of sacrifice. Having eaten and drunk their fill, let all of them go to their respective dwelling places whether in the vital region, or the mid-space or in the sky. *Svāhā.*(1)

20. O adorable Lord, in this sacrifice which proceeds here, we have elected you to be our priest. You have performed this sacrifice very well and have warded off all the obstacles. Knowing well that the sacrifice is over, may you go home. *Svāhā.*(1)

देवा गातुविदो गातुं विद्वा गातुमिदं । मनसस्पत इमं देवं यज्ञं स्वाहा घातं धाः ॥२१॥

यज्ञं यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ स्वाहा ।

एष ते यज्ञो यज्ञपते सहसृक्त्वाकः सर्वधीरुस्तं जुषस्व स्वाहा ॥२२॥

महिर्भूर्मा पूर्वाकुः । उरुं हि राजा वरुणश्चकार सूर्यो यन्ध्यामन्वेतुवा उ ।

अपदे पात्रा प्रतिघातयेऽकुरुतापवक्ता हवपाविधिभित् ।

नमो वरुणायामिहितो वरुणस्य पाशः ॥२३॥

अग्नेरनीकमप आ विविशापां नपोत् प्रतिरक्षन्नसूर्यम् ।

दमेवमे समिधं यदपदे प्रति ते जिह्वा घृतमुब्रणयत् स्वाहा ॥२४॥

समुद्रे ते हवषमुप्सुन्तः सं त्वा विज्ञान्वोर्षधीरुतापः ।

यज्ञस्य त्वा यज्ञपते सुक्तोक्ती नमोवाके विधेम यत् स्वाहा ॥२५॥

देविराप य एवो गर्भस्तथ सुमीतं सुमृतं विमृत ।

देवं सोमेष ते लोकस्तस्मिञ्च च वक्ष्य परि च वक्ष्य ॥२६॥

Devā gātuvido gātum vittvā gātumita. Manasaspata' imam deva yajñam svāhā vāte dhāḥ (i). ॥ 21 ॥

Yajña yajñam gaccha yajñpatim gaccha svām yonim gaccha svāhā (i). Eṣa te yajño yajñapate sahasūktvākaḥ sarvavīras-tam juṣasva svāhā (ii). ॥ 22 ॥

Māhirbhūrmā ṛdākuḥ (i). Uruṁ hi rājā varuṇaścakāra sūryāya panthāmanve-tavā' u. Apade pādā pratidhātave' ka-rutāpavaktā hṛdayāvidhaścit (ii). Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ (iii). ॥ 23 ॥

Agneranīkamapa' ā viveśāpām-napāt pratirakṣannasuryam. Damedame samidham yakṣyagne prati te jihvā ghṛtamucca-ranyat svāhā (i). ॥ 24 ॥

Samudre te hṛdayamapsvantah sam tvā viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate sūktoktau na-movāke vidhema yat svāhā (i). ॥ 25 ॥

Devīrāpa' eṣa vo garbhastarṁ supṛītarṁ subhṛtam bibhṛta (i). Deva somaiṣa te lokastasmiñchañca vakṣva pari ca vakṣva (ii). ॥ 26 ॥

21. O enlightened ones, skilled in sacrifices, having come to know of this sacrifice being performed, come to this sacrifice. O radiant Lord of minds, put this sacrifice on the wind *Svāhā*.⁽¹⁾

22. O sacrifice, go to the sacrifice itself; go to the Lord of sacrifice; go to your own abode. *Svāhā*.⁽¹⁾

O Lord of sacrifice, this is your sacrifice. Accompanied with a chorus of praises, surrounded by heroes, please enjoy it. *Svāhā*.⁽²⁾

23. Don't you be a snake, nor a python.⁽¹⁾

The radiant venerable Lord has made a spacious highway for the sun to travel along every day. For those who set their feet on the path, on which one should never walk, he is harsh admonisher and piercer of heart.⁽²⁾

Our reverential homage be to the venerable Lord whose noose is spread all around.⁽³⁾

24. Grandson of the waters (fire), having emerged from waters, entered the splendour of the fire, repelling the evils. O fire, you burn the kindling fuel in each and every home. May your tongue leap up to enjoy the melted butter. *Svāhā*.⁽¹⁾

25. O Soma, your heart is in the ocean, inside the waters. May the medicinal qualities of herbs as well as the waters enter you. O Lord of the sacrifice, we offer our songs of praises to you in the recitations at this sacrifice. *Svāhā*.⁽¹⁾

26. O divine waters, this is your child in the womb. Nourish it with affection and care.⁽¹⁾

O divine bliss, this is your own world. Bring happiness here and keep the evils away.⁽²⁾

अर्धमृथ निबुम्पुण निचेरुरसि निबुम्पुणः ।

अथ द्वैर्विष्कृतमेनोऽयासिपमय मर्त्यैर्मर्त्यंकृतं पुरुरावणो वेष रिपस्पाहि' ।

द्वेषानां मिदसि ॥२७॥

एजतु वक्षमास्यो गर्भो जरायुणा सह । यथाऽयं वायुरेजति यथा समुद्र एजति ।

एवायं वक्षमास्यो अर्धज्जरायुणा सह ॥२८॥

यस्यै ते यज्ञियो गर्भो यस्यै योनिर्हिरण्यवी ।

अङ्गान्यद्भुता यस्य तं मात्रा समजीगमय स्वाहा ॥२९॥

पुरुदस्मो विषुरूप इन्दुरन्तर्महिमानमानेऽध धीरः ।

एकपदी द्विपदी त्रिपदी चतुष्पदीमहापदी भुवनानु प्रथन्तां स्वाहा ॥ ३० ॥

मरुतो यस्य हि क्षये पाथा द्विषो विमहसः । स सुगोपातमो जनः ॥ ३१ ॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीममिः ॥ ३२ ॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtamenō' yāśiṣamava martyairmartyakṛtam pururāvṇo deva riśaspāhi (i). Devānāṁ samidasi (ii). ॥ 27 ॥

Ejatu daśamāsyō garbho jarāyuṇā saha. Yathā' yam vāyure-jati yathā samudra' ejati. Evāyam daśamāsyō' asrajjarāyuṇā saha (i). ॥ 28 ॥

Yasyai te yajñiyo garbho yasyai yonirhiranyayī. Aṅgānyah-rutā yasya tam mātṛā samajīgamāṁ svāhā (i). ॥ 29 ॥

Purudasmo viṣurūpa' indurantarmahimānamānañja dhīraḥ. Ekapadīm dvipadīm tripadīm catuṣpadīmaṣṭāpadīm bhu-vanānu prathantāṁ svāhā (i)! ॥ 30 ॥

Maruto yasya hi kṣaye pāthā divo vimahasah. Sa sugopātamo janah (i). ॥ 31 ॥

Mahī dyauḥ pṛthivī ca na' imam yajñam mimikṣatām. Pipṛtām no bharīmabhiḥ (i). ॥ 32 ॥

27. O purificatory sacrifice, you are ever moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.⁽¹⁾

You are the kindling fuel for the enlightened ones.⁽²⁾

28. As this wind moves and as the flood of ocean moves, so may the embryo in its tenth month move from its place along with the placenta. In this way, this embryo of the tenth month may move out along with the placenta.⁽¹⁾

29. For whose sake you have got the sacrificial embryo, and for whose sake you have got the golden womb; whose all limbs are faultless, with that embryo I unite you, the mother. *Svāhā*.⁽¹⁾

30. Rich in wonderful operation, having many forms, the shining and steady embryo acquires grandeur, inside the womb. May the worlds glorify her the one-footed, two-footed, three-footed, four-footed and eight-footed. *Svāhā*.⁽¹⁾

31. O cloud-bearing winds, glorifiers of the heaven, he is the best defended person, at whose home you drink.⁽¹⁾

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations.⁽¹⁾

आ तिष्ठ वृत्रहन्तं युक्ता ते ब्रह्मणा हरिः । अर्वाचीन् सु ते मनो ग्रावी कृणोतु वग्नना ।
 उपयामगृहीतोऽसीन्द्राय त्वा पोदुशिनं एष ते योनिरिन्द्राय त्वा पोदुशिनं ॥ ३३ ॥
 यूक्त्वा हि केसिना हरी वृषणा कक्ष्यप्रा । अथा न इन्द्र सोमपा गिरामुपभृतिं चरं ।
 उपयामगृहीतोऽसीन्द्राय त्वा पोदुशिनं एष ते योनिरिन्द्राय त्वा पोदुशिनं ॥ ३४ ॥
 इन्द्रमिद्धरिं वहतोऽप्रतिधृष्टशवसम् । कर्षीणां च स्तुतीकृषं यज्ञं च मानुषाणाम् ।
 उपयामगृहीतोऽसीन्द्राय त्वा पोदुशिनं एष ते योनिरिन्द्राय त्वा पोदुशिनं ॥ ३५ ॥
 यस्माच्च जातः परो अन्यो अस्तु य आविवेश भुवनानि विश्वा ।
 प्रजापतिः प्रजया सधरराणास्त्रीणि ज्योतींश्चपि सचतं स पोदुशी ॥ ३६ ॥
 इन्द्रश्च सम्राट् वरुणश्च राजा ती ते भक्षं चक्रतुरग्रं एतम् ।
 तयोर्ब्रह्मन् भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥ ३७ ॥

Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī. Arvācīnaṁ
 su te mano grāvā kṛṇotu vagnunā (i). Upayāmagrṛhīto'
 sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine
 (iii). ॥ 33 ॥

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra so-
 mapā girāmupaśrutim cara (i). Upayāmagrṛhīto' sīndrāya tvā
 ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). ॥ 34 ॥

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇām ca
 stutīrupa yajñam ca mānuṣāṇām (i). Upayāmagrṛhīto'
 sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine
 (iii). ॥ 35 ॥

Yasmāna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā.
 Prajāpatiḥ prajāyā samraraṇastrīni jyotīṁśi sacate sa ṣodaśī
 (i). ॥ 36 ॥

Indraśca samrād varuṇaśca rājā tau te bhakṣam cakraturagra'
 etam. Tayorahamanu bhakṣam bhakṣayāmi vāgdevī juṣaṇā
 somasya tṛpyatu saha prāṇena svāhā (i). ॥ 37 ॥

33. O killer of the nescience, mount your chariot. Our prayers have yoked your horses. May the pressing stone with its sweet noise make your mind inclined towards us.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

34. Yoke your two powerful bay steeds having fine manes and so stout that their bodies fill the girths and then O resplendent Lord, enjoyer of devotional bliss, come to hear our songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

35. Two trained coursers bring the resplendent Lord of unchallengeable might to the priases offered by the sages and to the sacrifices being performed by men.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

36. None is born mightier than He. He has pervaded through all the worlds. That creator God, having all the sixteen attributes, rejoicing in His own creation, maintains three great lights.(1)

37. The resplendent Lord the emperor, and the venerable Lord the king, both have enjoyed you, the devotional bliss, first of all. Thereafter, I enjoy the remnants. May the divine speech in consonance with the vital breath be satisfied with the devotional bliss. *Svāhā*.(1)

अग्ने पवस्व स्वर्षा अस्मे वर्चः सूवीर्यम् । वृधेवृषि मयि पार्यम् ।

उपयामगृहीतोऽस्युग्नये त्वा वर्चसे एष ते योनिरुग्नये त्वा वर्चसे ।

अग्ने वर्णास्विन्वर्चस्वोऽस्त्वं वृधेवृषि वर्चस्वानहं मनुष्येषु भूयासम् ॥ ३८ ॥

उत्तिष्ठन्नोजसा सह पीत्वी शिषि अवेपयः । सोममिन्द्र चमू सुतम् ।

उपयामगृहीतोऽसिन्द्राय त्वीजसे एष ते योनिरिन्द्राय त्वीजसे ।

इन्द्रोऽजिष्ठोऽजिष्ठस्य वृधेवृषयोऽजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ३९ ॥

अहंभमस्य कुतवो वि रश्मयो जनाँर अनु । भ्राजन्तो अग्रयो यथा ।

उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायै—प ते योनिः सूर्याय त्वा भ्राजायै ।

सूर्यं भ्राजिष्ठ भ्राजिष्ठस्य वृधेवृषि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ४० ॥

उदु तं ज्ञातवैवसे वृधे वहन्ति कुतयः । दृक्षो विस्वाय सूर्यम् ।

उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायै—प ते योनिः सूर्याय त्वा भ्राजायै ॥ ४१ ॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayim mayi poṣam (i). Upayāmagr̥hīto' syagnaye tvā varcasa' (ii) eṣa te yoniragnaye tvā varcase (iii). Agne varcasvinvarcasvānśtam deveṣvasi varcasvānaham manuṣyeṣu bhūyāsam (iv). ॥ 38 ॥

Uttiṣṭhannojasā saha pītīvī śipre' avepayah. Somamindra camū sutam (i). Upayāmagr̥hīto' sīndrāya tvaujasa' (ii) eṣa te yonirīndrāya tvaujase (iii). Indraujiṣṭhaujiṣṭhastvam deveṣvasyolojiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ॥ 39 ॥

Adr̥śramasya ketavo vi raśmayo janān' anu. Bhrājanto agnayo yathā (i). Upayāmagr̥hīto' si sūryāya tvā bhrājāyai-(ii) śa te yoniḥ sūryāya tvā bhrājāya (iii). Sūrya bhrājiṣṭha bhrājiṣṭhastvam deveṣvasi bhrājiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ॥ 40 ॥

Udu tyam jātavedasam devam vahanti ketvah. Dr̥ṣe viśvāya sūryam (i). Upayāmagr̥hīto' si sūryāya tvā bhrājāyai-(ii) śa te yoniḥ sūryāya tvā bhrājāya (iii). ॥ 41 ॥

38. O adorable Lord, engaged in good deeds, bestowing riches and nourishment on me, urge us to acquire intensive brilliance.(1)

O devotional bliss, you have been duly accepted. You to the adorable Lord for gaining brilliance.(2)

This is your abode. You to the adorable Lord for brilliance.(3)

O adorable Lord of brilliance, you are most brilliant among the enlightened ones; may I be the most brilliant among men.(4)

39. O resplendent Lord, after enjoying the effused devotional bliss from its receptacle, getting up with vigour you shake your jaws in ecstasy.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord for gaining vigour.(2)

This is your abode. You to the resplendent Lord for vigour.(3)

O resplendent Lord, you are most vigorous among the enlightened ones; may I become most vigorous among men.(4)

40. His revealing rays are seen over the world of men, burning bright as flames of fire.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2)

This is your abode. You to the sun for radiance.(3)

O sun, you are most radiant among the bounties of Nature; may I become most radiant among men.(4)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2).

This is your abode. You to the sun for radiance.(3).

आ जिघ्र कलशं मया त्वां विशन्विन्वाः ।

पुनरूर्जा नि रेतस्य सा नः सहस्रं धुक्खोरुधां पयस्वती पुनर्मा विशतावृषिः ॥ ४२ ॥

इष्टे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽर्षिते सरस्वति महि विभ्रुति ।

एता ते अघ्न्ये नामानि देवेभ्यो मा सुकृतं ब्रूतान् ॥ ४३ ॥

वि न इन्द्र मृधो जाहि नीचा यच्छ पुतन्यतः । यो अस्मोऽभिवासस्यधरं गमया तमः ।

उपयामग्रहीतोऽसीन्द्राय त्वा विमृधे एष ते योनिरिन्द्राय त्वा विमृधे ॥ ४४ ॥

वाचस्पतिं विश्वकर्माणमृतये मनोजुषं वाजे अद्या हुवेम ।

स नो विश्वानि हव्यनानि जोषद्विश्वाशम्भूरवसे साधुकर्मा ।

उपयामग्रहीतोऽसीन्द्राय त्वा विश्वकर्माण एष ते योनिरिन्द्राय त्वा विश्वकर्माणे ॥ ४५ ॥

विश्वकर्मानं हविषा वर्धनेन त्रातरमिन्द्रमक्रणोरवधयम् ।

तस्मै जिघ्रः समनमन्त पूर्विरयमृशो विहव्यो यथाऽसते ।

उपयामग्रहीतोऽसीन्द्राय त्वा विश्वकर्माण एष ते योनिरिन्द्राय त्वा विश्वकर्माणे ॥ ४६ ॥

Ājighra kalaśam mahyā tvā viśantvindavaḥ. Punarūrjā niva-
rttasva sā naḥ sahasram dhukṣvorudhārā payasvatī punarmā
viśatādrayih (i). ॥ 42 ॥

Ide rante havye kām्ये candre jyote' dite sarasvati mahi viś-
ruti. Etā te' aghnye nāmāni devebhyo mā sukr̥tam brūtāt (i).
॥ 43 ॥

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmān'
abhidāasatyadharam gamayā tamaḥ (i). Upayāmagr̥hīto'
sīndrāya tvā vimṛdha' (ii) eṣa te yonirindrāya tvā vimṛdhe
(iii). ॥ 44 ॥

Vācaspatim viśvakarmmanāmūtaye manojuvam vāje' adyā
huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase
sādhokarmma (i). Upayāmagr̥hīto' sīndrāya tvā
viśvakarmaṇa' (ii) eṣa te yonirindrāya tvā viśvakarmaṇe (iii).
॥ 45 ॥

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravad-
hyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo
yathāsat (i). Upayāmagr̥hīto' sīndrāya tvā viśvakarmaṇa' (ii)
eṣa te yoniridrāya tvā viśvakarmaṇe (iii). ॥ 46 ॥

42. O cow of wisdom, smell this jar. May the drops of devotional bliss enter you: Restore our energy again. Pour out for us thousands of large streams of milk. May the riches come to me again.(1)

43. O *aghnyā* (never deserving violence), *idā* (praiseworthy), *rantā* (delightful), *havyā* (worshipful), *kāmyā* (worth desiring), *candrā* (pleasing), *jyoti* (shining), *aditi* (indivisible), *Sarasvatī* (full of knowledge), *mahī* (magnanimous), and *viśruti* (renowned), these are your names. Tell the enlightened ones that I am for righteous actions.(1)

44. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, dispeller of enemies.(2)

This is your abode. You to the resplendent Lord, the dispeller of enemies.(3)

45. Today we invoke the resplendent Lord, the lord of speech, the supreme mechanic, quick as mind, for protection. May he hear all our calls for protection; He bestows bliss on all and is the best mechanic.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, the supreme mechanic.(2)

This is your abode. You to the resplendent Lord, the supreme mechanic.(3)

46. O supreme mechanic, with strengthening libation you have made the resplendent one protector of people and inviolable. The people from the earliest times bow to him so that he may become strong and worthy of adoration.(1)

O devotional bliss, you have been duly accepted. You to the resplendent one, the supreme mechanic.(2)

This is your abode. You to the resplendent one, the supreme mechanic.(3)

उपयामगृहीतोऽस्पृश्यो त्वा मायचछन्दसं गृह्णामी'—न्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि'
विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णाम्य'—नुष्टुप्तेऽभिगरः' ॥४७॥

पेक्षीनां त्वा पत्मुन्ना धूनीमि' कुकूननां त्वा पत्मुन्ना धूनीमि'
मन्दनां त्वा पत्मुन्ना धूनीमि' मदिन्तमानां त्वा पत्मुन्ना धूनीमि'
मधुन्तमानां त्वा पत्मुन्ना धूनीमि' शुक्रं त्वा शुक्रं वा धूनीम्यद्वौ रूपं सूर्यस्य रश्मिषु' ॥४८॥

ककुभधे रूपं वृषमस्य रोचते बृहच्छुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाः ।
यने सोमादास्यं नाम जागृवि तस्मै त्वा गृह्णामि तस्मै त सोम सोमाय स्वाहा' ॥४९॥

अशिकृ त्वं देव सोमाग्रेः प्रियं पाथोऽपीहि' वशी त्वं देव सोमेन्द्रस्य प्रियं पाथोऽपीहि'—स्मत्सखा
त्वं देव सोम विश्वेषां देवानां प्रियं पाथोऽपीहि' ॥५०॥

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा' ।

उपमुजन् धरुणं मात्रे धरुणां मातरं धयन् । रायस्पोषमस्मासु दीधरत स्वाहा' ॥५१॥

Upayāmagr̥hīto' syagnaye tvā gāyatrachandasam gr̥hṇāmī-(i)
ndrāya tvā triṣṭupchandasam gr̥hṇāmī (ii) viśvebhyastvā de-
vebhyo jagacchandasam gr̥hṇāmīya-(iii) nuṣṭupte' bhigara
(iv). ॥ 47 ॥

Vreśīnām tvā patmannā dhūnomi (i) kukūnanānām tvā pat-
mannā dhūnomi (ii) Bhandanānām tvā patmannā dhūnomi
(iii) madintamānām tvā patmannā dhūnomi (iv) Madhun-
tamānām tvā patmannā dhūnomi (v) śukram tvā śukra' ā-
dhūnomyahno rūpe sūryasya raśmiṣu (vi). ॥ 48 ॥

Kakubhaṁ rūpam vṛṣabhasya rocate bṛhacchukraḥ śukrasya
purogāḥ somaḥ somasya purogāḥ. Yatte somādābhyam
nāma jāgrvi tasmai tvā gr̥hṇāmī (i) tasmai te soma somāya
svāhā (ii). ॥ 49 ॥

Uśik tvam deva somāgneḥ priyam pātho' pīhi (i) vaśī tvam
deva somendrasya priyam pātho' pīhya-(ii) smatsakhā tvam
deva soma viśveṣām uryanām priyam pātho' pīhi (iii). ॥ 50 ॥

Iha ratiriha ramadhvaniha dhṛtiriha svadhṛtiḥ svāhā (i).
Upasṛjan dharuṇam māt্রে dharuno mātaram dhayan. Rāya-
spoṣamasmāsu dīdharat svāhā (ii). ॥ 51 ॥

47. O devotional bliss, you have been duly accepted. I take you, whose metre is *gāyatrī*, for the adorable Lord.(1)

I take you, whose metre is *triṣṭup*, for the resplendent Lord.(2)

I take you, whose metre is *jagatī*, for the sake of all the bounties of Nature.(3)

Anuṣṭup is the metre of your approaching praise.(4)

48. O devotional bliss, I shake you well for the fall of waters within the clouds.(1)

I shake you well for the fall of waters of the gurgling streams.(2)

I shake you well for the fall of pleasing waters.(3)

I shake you well for the fall of the most delightful waters.(4)

I shake you well for the fall of the sweetest of waters.(5)

O pure one, I shake you well with pure rays of the sun in the form of the day.(6)

49. The majestic form of the showerer of joys shines bright. The pure precedes pure. The bliss precedes bliss. O blissful Lord, I accept you for the sake of your name that is invincible, and awake.(1)

O blissful Lord, I dedicate to you, having the blissful form.(2)

50. O bright devotional bliss, you are dear one; may you become the favourite food of the adorable Lord.(1)

O bright devotional bliss, you are charming one; may you become favourite food of the resplendent Lord.(2)

O bright devotional bliss, you are our friend; may you become favourite food of all the bounties of Nature.(3)

51. Here is affection. Enjoy yourselves. Here is satisfaction and satisfaction of your own. *Svāhā*.(1)

Uniting the mother (earth) with the suckling child (fire) and the child sucking its mother, may you grant riches and nourishment to us. *Svāhā*.(2)

सत्रस्य ऋद्धिरस्यगन्म ज्योतिरपृता अमूम ।

विषं पृथिव्या अध्याऽरुहामाविषाम देवान्स्वर्ज्योतिः' ॥ ५२ ॥

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तं-तमिद्धं वज्रेण तं-तमिद्धं तम्' ।

दूरे चत्वार्य छन्तस्रहंनं यद्विनक्षत । अस्माकं शत्रून्पारि शूरा विश्वतो वृमां वर्षीष्ट विवर्षतः' ।

मूर्ध्वः स्वः तुषजाः प्रजामिः स्वाम सुवीरा वरिः पुषोषाः पोषिः' ॥ ५३ ॥

परमेष्ठपुमिधितः' प्रजापतिर्वचि व्याहृतायो मन्धो अचेतः' ।

सविता सन्या' विश्वकर्मा दीक्षायी' पृषा तौमकयण्यार्म' ॥ ५४ ॥

—इन्द्रश्च मरुतश्च क्राययपोत्थितो' सुरः पण्यमानो' मित्रः कृतिो' विष्णुः
क्षिपिविष्ट उरावात्तत्रो' विष्णुर्नरविषयः' ॥ ५५ ॥

Satrasya ṛddhirasyaganma jyotiramṛtā' abhūma. Divam
pṛthivyā' adhyā ruhāmāvidāma devāntsvarjyotiḥ (i). ॥ 52 ॥

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tan-
tamiddhatam vajreṇa tantamiddhatam (i). Dūre cattāya
chantsadgahanam yadinakṣat. Asmākaṁ śatrūnpari śūra viś-
vato darmā darṣiṣṭa viśvataḥ (ii). Bhūrbhuvah svaḥ suprajāḥ
prajābhiḥ syāma suvīrā vīraiḥ supoṣāḥ poṣaiḥ (iii). ॥ 53 ॥

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyā-(ii) mandho'
achetaḥ Savitā sanyām (iv) viśvakarmā dīkṣāyām pūṣā so-
makryanyām (vi). ॥ 54 ॥

Indraśca marutaśca krayāyopotthito'(i) suraḥ paṇyamāno (ii)
mitraḥ krīto (iii) viṣṇuḥ śipiviṣṭa' urāvāsanno (iv) viṣṇurna-
randhiṣaḥ (v). ॥ 55 ॥

52. You are the last blessing of the sacrifice. We have reached the light and become immortal. From the earth we have ascended to heaven, found the enlightened ones and obtained the light and bliss.(1)

53. O army-chief and the commander, both of you, who fight in the forefront, destroy him whosoever invades you; destroy him with your terrible weapon.(1)

May your weapon rain destruction on the enemy that has run away even to the distant forest. O brave, may your piercing weapon tear our enemies to pieces through and through all around.(2)

O being, becoming and bliss, may we be good parents with good offsprings and good commanders with good soldiers, and good nourishers with plenty of nourishments.(3)

54. O blissful Lord, you are *paramēṣṭhī* (seated in the highest state) when thought of.(1)

You are *prajāpati* (lord of the creatures) when expressed in words(2)

You are *andhas* (food) when obtained.(3)

You are *savitā* (the inspirer) when being distributed.(4)

You are *visvakarmā* (the supreme mechanic) when consecrated.(5)

You are *pūṣā* (the nourisher) when bartered.(6)

55. You are *indra* (the Sun) and *marut* (the cloud-bearing wind) when brought into auction.(1)

You are *aśura* (life-beastowing) when bargained for.(2)

You are *mitra* (friend) when obtained.(3)

You are *viṣṇu śipiviṣṭa* (omnipresent and present in sacrifices) when seated in the lap of the sacrificers.(4)

You are *viṣṇu narandhiṣa* (omnipresent and sustainer of the world).(5)

घोक्षमाणः सोम आगतो^१ वरुण आसन्ध्यामासन्नो^२ ऽग्निराग्नीध्रं^३ इन्द्रो हविर्वाने^४
ऽर्चवोपावह्रियमाणोः ॥५६॥

विश्वे देवा अंशुषु न्युप्तो^१ विष्णुराग्नीतपा अप्यायमानो^२ यमः सुयमानो^३ विष्मः
सम्भ्रियमाणो^४ वायुः पुष्यमानः^५ शुकः पूतः^६ शुकः क्षीरधी^७—मन्थी सक्तुधीः ॥५७॥

विश्वे देवाश्चमसेपूज्यतो^१ ऽसुरहोमापोद्यतो^२ रुद्रो हृष्यमानो^३ वातोऽभ्यावृत्तो^४ नृबन्धः
प्रतिस्प्यतो^५ भक्षो भक्ष्यमाणः^६ पितरो नाराशुच्यमाः ॥५८॥

Prohyamāṇaḥ soma' āgato (i) varuṇa' āsandyāmāsanno' (ii)
gnirāgnīdhra' (iii) indro havirdhāne' (iv)
tharvopāvahriyamāṇaḥ (v). ॥ 56 ॥

Viśve devā' aṁśuṣu nyupto (i) viṣṇurāpṛītapā' āpyāyāmāno
(ii) yamaḥ sūyamāno (iii) viṣṇuḥ sambhriyamāṇo (iv) vāyuḥ
pūyamānaḥ (v) śukraḥ pūtaḥ (vi) śukraḥ kṣīraśrīr-(vii)
manthī saktuśrīḥ (viii). ॥ 57 ॥

Viśve devāścameseṣūnnīto' (i) surhomāyodyato (ii) rudro
hūyamāno (iii) vāto' bhyāvṛtto (iv) nṛcakṣāḥ pratikhyāto
bhakṣo bhakṣyamāṇaḥ (vi) pitaro nārāśaṁsāḥ (vii). ॥ 58 ॥

56. When being carried in a cart, you are *soma* (the bliss) when arrived.(1)

You are *varuṇa* (the venerable) when seated on the stool.(2)

You are *agni* (the adorable) when in the sacrificial fire-place.(3)

You are *indra* (the resplendent) when in the store-house of oblations.(4)

You are *atharvan* (vital breath) when being brought near.(5)

57. You are *viśvedevāḥ* (all the bounties of Nature) when cut into pieces.(1)

You are *viṣṇu* (the omnipresent, the soother) when in the processes of swelling.(2)

You are *yama* (the ordainer) when being pressed.(3)

You are *viṣṇu* (the omnipresent) when being collected;(4)

You are *vāyu* (the wind) when being strained.(5)

You are *śukra* (the bright) when strained.(6)

You are *śukra* (the seed) when mixed with milk.(7)

You are *manthī* (the churned one) when mixed with barley meal.(8)

58. You are *viśvedevāḥ* (all the bounties of Nature) when held in the ladles.(1)

You are *asu* (the vital breath) when ready for libation.(2)

You are *rudra* (the punisher) when being invoked.(3)

You are *vāta* (the wind) when as remnant brought back.(4)

You are *nṛcakṣas* (the overseer of men) when requested for partaking.(5)

You are *bhakṣa* (food) when being consumed;(6)

You are *pitarah nārāsamsāḥ* (the elders, the benefactors of men) when deposited.(7)

सुतः सिन्धुरयमुषाबोधतः समुद्रोऽन्यवाह्रियमाजेः सखितः प्रप्लुतो'

ययोरोजसा स्वमिता राजांसि वीर्यमिर्विरतमा क्षयिषा ।

या पत्येते अमतीता सार्होमिर्विष्णु अगन्वरुणा पूर्वहृता ॥५९॥

देवान्मिर्वमगन्पुत्रस्ततो मा द्रविणमस्तु मनुष्यान्मरिषामगन्पुत्रस्ततो मा द्रविणमस्तु

पितृन्पृथिवीमगन्पुत्रस्ततो मा द्रविणमस्तु यं कं चं सोऽमगन्पुत्रस्ततो मे मयमस्तु ॥६०॥

चतुर्विधमुच्यन्ते ये विततिरे य इमं पुत्रं स्वधया वर्धते ।

तेषां हिमं सन्धेताश्चक्षि स्वादां पुत्रो अन्येषु देवान् ॥६१॥

पुत्रस्य दोहो विततः पुत्रा सो अष्टुषा विवर्धन्वास्तान ।

स यज्ञ पुत्रस्य यज्ञि मे प्रजावर्धे रायस्योचं विश्वमायुरासीषु स्वादां ॥६२॥

आ र्वस्य द्विरण्यवर्धयस्तोम वीर्यं । वाजं गोमन्तुमा मरु स्वादां ॥६३॥

[व-८, सं- ११, व- सं- १५०]

Sannah sindhuravabhṛthāyodyataḥ samudro'
bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā
rajāṁsi vīryebhirvīratamā śaviṣṭhā. Yā patyete' apratītā sa-
hobhirviṣṇū' aganvaruṇā pūrvahūtau. ॥ 59 ॥

Devāṇdivamaganyajñastato mā draviṇamaṣṭu manuṣyānan-
tarikṣamaganyajñasta-to mā draviṇamaṣṭu pitṛnprthivīmaga-
nyasjñastato mā draviṇamaṣṭu yam kam ca lokamaganyaj-
ñastato me bhādamabhūt (i). ॥ 60 ॥

Catustrimśattantavo ye vitatnre ya' imam yajñam svadhyayā
dadante. Teṣāṁ chinnaṁ samvetaddhāmi svāhā gharṇo'
apyetu devān (i). ॥ 61 ॥

Yajñasya dohe vitataḥ purutrā so' aṣṭadhā divamanvātātāna.
Sa yajña dhukṣva mahi me prajāyāṁ rāyaspoṣam viśvamāyu-
raśīya svāhā (i). ॥ 62 ॥

Ā pavasva hiraṇyavadaśvavatsoma vīravat. Vājam goman-
tamābhara svāhā (i). ॥ 63 ॥ (K = 63; M = 150)

59. When deposited, you are *sindhu* (the clean river) ready for the sacrificial bath.⁽¹⁾

You are *samudra* (an ocean) when being approached by all.⁽²⁾

You are *salila* (the water) when in flood all around.⁽³⁾

May we be able to obtain favour of the venerable Lord and the sacrifice with whose power these worlds are kept steady, and who are most mighty and most vigorous in their strength; who rule over this universe, who are unchallengeable in their resistless might and who are invoked first of all.⁽⁴⁾

60. The sacrifice goes to the bounties of Nature in heaven; may it fetch riches thence for me. The sacrifice goes to men in the midspace; may it fetch riches thence for me. The sacrifice goes to elders on earth; may it fetch riches thence to me. To whatsoever world the sacrifice goes, may it fetch well-being thence for me.⁽¹⁾

61. Of the thirty-four threads (elements), with which this sacrifice has been established and with which it has been supported with food, whichever is broken, that I join again. *Svāhā*. May this sacrifice reach the enlightened ones also.⁽¹⁾

62. The resulting benefit of the sacrifice is spread wide all around; that has pervaded the heaven in eight forms. O sacrifice, bestow abundance of wealth and nourishment on my offsprings and may I live full length of my life. *Svāhā*.⁽¹⁾

63. O blissful Lord, come to us with gold, with horses and with brave sons. Bestow upon us the food and cows. *Svāhā*.⁽¹⁾

अथ नवमोऽध्यायः ।

देव सवितुः प्रसुव एजं प्रसुव यज्ञपतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु स्वाहा ॥१॥

भुवसर्वं त्वा नृषर्वं मनःसर्वं—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—प ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषर्वं त्वा घृतसर्वं व्योमसर्वं—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—प ते योनिरिन्द्राय त्वा जुष्टतमम् । पृथिविसर्वं त्वाऽन्तरिक्षसर्वं विविसर्वं देवसर्वं नाकुसर्वं—

—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—प ते योनिरिन्द्राय त्वा जुष्टतमम् ॥२॥

अपां रसमुद्वयस्यं सूर्यं सन्तं समाहितम् । अपां रसस्य यो रसस्तं यो गृह्णाम्युत्तमं—

—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—प ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Deva savitaḥ prasuva yajñam prasuva yajñapatim bhagāya.
Divyo gandharvaḥ ketapūḥ ketam naḥ punātu
vācaspatirvājam na svadatu svāhā (i). ॥ 1 ॥

Dhruvasadam tvā nṛṣadam manaḥsada-(i) mupayāmagrṛhīto'
sīndrāya tvā juṣṭam grṇṇāmye-(ii) ṣa te yonirindrāya tvā
juṣṭatamam (iii). Apsuṣadam tvā ghṛtasadam vyomasada-(iv)
mupayāmagrṛhīto' sīndrāya tvā juṣṭam grṇṇāmye-(v) ṣa te yo-
nirindrāya tvā juṣṭatamam (vi). Pṛthivisadam tvā' ntarikṣasa-
dam divisadam devasadam nākasada-(vii) mupayāmagrṛhīto'
sīndrāya tvā juṣṭam grṇṇāmye-(viii) ṣa te yonirindrāya tvā
juṣṭatamam (ix). ॥ 2 ॥

Apām rasamudvayasaṁ sūrye santaṁ samāhitam. Apām ra-
sasya yo rasastam vo grṇṇāmyuttama-(i) mupayāmagrṛhīto'
sīndrāya tvā juṣṭam grṇṇāmye-(ii) ṣa te yonirindrāya tvā
juṣṭatama (iii). ॥ 3 ॥

CHAPTER NINE

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thought purify our thinking and the Lord of speech make our food sweet. *Svāhā.*⁽¹⁾

2. You are firmly set in this world, settled in men, settled in the mind.⁽¹⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾ You are settled in waters, settled in melted butter and settled in the sky.⁽⁴⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽⁵⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽⁶⁾ You are settled on the earth, settled in the midspace, settled in the sky, settled in the bounties of Nature, settled in the heaven.⁽⁷⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽⁸⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽⁹⁾

3. The essence of the waters, from which the foodgrains grow, and which is gathered in the sun; the most excellent essence of that essence of waters I take for you.⁽¹⁾ O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾

ग्राहो ऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां योज्यमिषमूर्जं समग्रम्-
 उपयामग्रहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये-प ते योनिरिन्द्राय त्वा जुष्टतमम् ।
 ह्यमृषीं स्युः सं मा भूरेण पुष्टकं विपृषीं स्यो वि मा पाम्पना पुष्टकम् ॥४॥

ह्यमृष्य वज्रोऽसि वाजसास्त्वयायं वाजं सेतं ।
 वाजस्य नु प्रसवे मातरं महीमदिति नाम वचसा करामहे ।
 यस्यामिषं सिन्धं मुषनमाविषेभ्य तस्यां नो देवा संविता धर्मं साविता ॥५॥
 अप्सुन्तरमृतमप्सु भेषजमुपासुत प्रास्तिष्वन्वा मयत वाजिनः ।
 देवीरापो यो व ऊर्मिः प्रतूर्तिः ककुन्मोन् वाजसास्तेनायं वाजं सेतं ॥६॥
 वातो वा मनो वा गन्धर्वाः सप्तविंशतिः । ते अग्रेऽन्धमपुच्छंस्ते अस्मिन्नुपमा वधुः ॥७॥
 वार्तारंहा भव वाजिन्युज्यमान इन्द्रस्येव दक्षिणः शिवेधि ।
 पुच्छन्तु त्वा मरुतो सिन्धवेवसु जा ते त्वष्टा प्सु जुषं वचातु ॥८॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣāṃ
 viśipriyāṇām vo' hamiṣamūrjaṁ samagrabham (i)
 upayāmagrḥīto' sindrāyā tvā juṣṭam grhṇāmye-(ii) ṣa te yoni-
 rindrāya tvā juṣṭatamām (iii). Samprcau sthaḥ sam ma bhad-
 reṇa prṇktam (iv) viprcau stho vi mā pāpmanā prṇktam (v). ॥
 4 ॥

Indrasya vajro' si vājasāstvayā'yam vājāṁ set (i). Vājasya nu
 prasave mātaram mahīmaditim nāma vacasā karāmahe.
 Yasyāmidam viśvam bhuvanamāviveṣa tasyām no devaḥ sa-
 vitā dharma sāviṣat (ii) ॥ 5 ॥

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā
 bhavata vājinaḥ (i). Devīrāpo yo va' ūrmīḥ pratūrtiḥ
 kakunmān vājasāstenāyam vājāṁ set (ii). ॥ 6 ॥

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te agre' śva-
 mayuñjaṁste' asmiñ javamādadhiuḥ (i). ॥ 7 ॥

Vātarañhā bhava vājinyujyamāna indrasyeva dakṣiṇaḥ
 śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu
 javam dadhātu (i). ॥ 8 ॥

4. O containers of devotional bliss, you are invokers of vigour. You convey wisdom to the sage. I take food and vigour from you, who are prosperous.⁽¹⁾ O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾ You two are united. Unite me with good. You two are separated. Keep me parted from evil.⁽⁴⁾

5. You are the adamantine weapon of the resplendent Lord. May this sacrificer (the king), the winner of strength, obtain power from you.⁽¹⁾ At the impulsion of bestower of power, we priase the mother earth, *aditi* (indivisible) by name. On this earth, where all this life has been accommodated, may the Creator God, provide shelter to us.⁽²⁾

6. There is ambrosia in the waters; in the waters are the healing medicines. With the use of good waters horses become strong and fast.⁽¹⁾ O divine waters, may this sacrificer, the winner of strength, being bathed with your high and rushing wave, obtain power from it.⁽²⁾

7. The wind, or the mind (thought) or the twenty-seven *nakṣatras* were the first to yoke the horse. They put speed in him.⁽¹⁾

8. O horse, now having been yoked, become swift as wind and assume the glory of the skilled horse of the resplendent one. May the all-knowing cloud-bearing winds yoke you. May the supreme mechanic put speed in your feet.⁽¹⁾

अबो वसो वाजिभिर्हितो गुहा यः श्येने परितो अचरच्च धाते ।
तेन नो वाजिन् धर्तवान् धर्तेन वाजजिच्च भव समने च पारयिष्णुः ।
वाजिनो वाजजितो वार्जं सारिष्यन्तो बृहस्पतेर्मागमयजिमते ॥९॥

देवस्याहर्षं सवितुः सुवे सत्यसवसो बृहस्पतेरुत्तमं नाकं रुहेयम् ।
देवस्याहर्षं सवितुः सुवे सत्यसवस इन्द्रस्योत्तमं नाकं रुहेयम् ।
देवस्याहर्षं सवितुः सुवे सत्यसवसो बृहस्पतेरुत्तमं नाकमरुहम् ।
देवस्याहर्षं सवितुः सुवे सत्यसवस इन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

बृहस्पते वार्जं जय बृहस्पतये वार्चं वक्तु बृहस्पतिं वार्जं जापयते ।
इन्द्र वार्जं जयेन्मार्च वार्चं वक्तुतेन्द्रं वार्जं जापयते ॥११॥

पृषा वः सा सत्या संवार्गमुद्यया बृहस्पतिं वाजमजीजपताजीजपत बृहस्पतिं वाजं वनस्पतयो
विभुष्यध्वम् । पृषा वः सा सत्या संवार्गमुद्ययेन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं वनस्पतयो
विभुष्यध्वम् ॥१२॥

Javo yaste vājinnihito guhā yaḥ śyene paritto' acaracca vāte.
Tena no vājin balavān balena vājajicca bhava samane ca
pārayiṣṇuḥ (i). Vājino vājajito vājaṁ sariṣyanto bṛhaspa-
terbhāganavajighrata (ii). ॥ 9 ॥

Devasyāhaṁ savituḥ save satyasavaso bṛhaspateruttamam
nākaṁ ruheyam (i). Devasyāhaṁ savituḥ save satyasavasa
indrasyottamam nākaṁ ruheyam (ii). Devasyāhaṁ savituḥ
save satyaprasavaso bṛhaspateruttamam nākamaruham (iii).
Devasyāhaṁ savituḥ save satyaprasavasa' indrasyottamam
nākamaruham (iv). ॥ 10 ॥

Bṛhaspate vājam jaya bṛhaspataye vācam vadata bṛhaspatim
vājam jāpayata (i). Indra vājam jayendrāya vācam vadatend-
ram vājam jāpayata (ii). ॥ 11 ॥

Eṣā vaḥ sā satyā samvāgabdhūdyayā bṛhaspatim vājamajīja-
patājījapata bṛhaspatim vājam vanaspatyo vimucyadhvam
(i). Eṣā vaḥ sā satyā samvāgabdhūdyayendram vājamajīja-
patājījapatendram vājam vanaspatyo vimucyadhvam (ii).
॥ 12 ॥

9. O Lord of strength, with your speed that has been kept secret in the cavity, that has been bestowed on the hawk and that has been moving in the wind, be strong with power for us; be winner of food and victory in the battle.⁽¹⁾ O speedy ones, winners of battles and acquirers of food, enjoy the share of the Lord Supreme by smell.⁽²⁾

10. By impulsion of the creator God who is the true inspirer, may I ascend to the most excellent heaven of the Lord Supreme.⁽¹⁾ By impulsion of the creator God, who is the true inspirer, may I ascend to the most excellent heaven of the resplendent Lord.⁽²⁾

By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the Lord Supreme.⁽³⁾ By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the resplendent Lord.⁽⁴⁾

11. O Lord Supreme, win the battle. Speak out the words for the Lord Supreme. Make the Lord Supreme win the battle.⁽¹⁾ O resplendent Lord, win the battle. Speak out the words for the resplendent Lord. Make the resplendent Lord win the battle.⁽²⁾

12. True has come out your auspicious speech, by which you have made the Lord Supreme win the battle. O vegetations, be freed by the Lord Supreme, whom you have enabled to win the battle.⁽¹⁾ True has come out your auspicious speech by which you have made the resplendent Lord win the battle. O-vegetations, be freed by the resplendent Lord, whom you have enabled to win the battle.⁽²⁾

वृषस्याहम् सवितुः सवे सत्यप्रसवसो वृषस्यतेर्वाजितो वाजं जेपमे ।
वाजिनो वाजजितोऽर्ध्वन स्कन्धुयन्तो योजना मिमानाः काष्ठं गच्छते ॥१३॥

वृष स्य वाजी क्षिपुर्नि तुरण्यति ग्रीवायां वृद्धो अपिकस आसति ।
क्रतुं वक्षिषा अनु सधंसनिष्यदत्पयामह्नाधस्यन्वापनीकस्य स्वाहा ॥१४॥

वृत्त स्मास्य वृषसस्तुरण्यतः पूर्णं न वेरनुवाति प्रमुर्विनः ।
इयेमस्तेषु प्रजतो अह्नासं परि वक्षिषाणाः सहोर्जा तरिषतुः स्वाहा ॥१५॥

धं नो भवन्तु वाजिनो हवेषु वृषसांता मितद्रवः स्वर्काः ।
अम्मयन्तोऽहिं वृकथं रक्षाधसि सनेम्यस्मधुयवसमीवाः ॥१६॥
ते नो अर्धन्तो हवनयुतो हवं विन्धे वृण्वन्तु वाजिनो मितद्रवः ।
सहस्रता श्रेषसांता सन्निष्यधो महो ये धनंथ सन्निष्येव जक्षिरे ॥१७॥
वाजे-वाजेऽवत वाजिनो नो धनेषु विषा अयुता धनताः ।
अस्य मध्वः पियत माध्वर्ध्वं तृता यात पृथिर्विह्वानिः ॥१८॥

Devasyāhaṁ savituh save satyaprasvaso br̥haspatervājajito
vājam jeṣam (i). Vājino vājajito' dhvana skabhnuvanto
yojanā mimānāḥ kāṣṭhām gacchata (ii) ॥ 13 ॥

Eṣa sya vājī kṣipanim turanyati gr̥vāyām baddho' apikaṣa'
āsani. Kratum dadhikrā' anu sar̥hsaniṣyadatpathāmankār̥hs-
yanvāpanīphaṇat svāhā (i). ॥ 14 ॥

Uta smāśya dravatasturanyataḥ paṇam na veranuvāti pra-
gardhinaḥ. Śyenasyeva dhrajato' anikasam pari dadhikrāvṇaḥ
sahorjā taritrataḥ svāhā (i). ॥ 15 ॥

Śam no bhavantu vājino haveṣu devatātā mitadravaḥ
svarkāḥ. Jambhayanto him vṛkar̥ṇ rakṣār̥hṣi sanemyasma-
dyuyavannamīvāḥ (i). ॥ 16 ॥

Te no' arvanto havanaśuto havam viśve śṛṇvantu vājino mi-
tadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanaṁ
samitheṣu jabhrire (i). ॥ 17 ॥

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya
madhvaḥ pibata mādayadhvam tṛptā yāta
pathibhirdevayānaiḥ. (i). ॥ 18 ॥

13. At the impulsion of the creator God, who is the true inspirer, may I win the strength of the Lord Supreme, the winner of battles.⁽¹⁾ O speedy ones, winners of the battles, blocking the pathways and measuring miles, may you reach the regions.⁽²⁾

14. This speedy courser, bound at the neck and flanks and in the mouth, runs fast at the stroke of the whip. Overcoming the obstacles on the way, following the intentions of the rider, the horse (the morning sun) traverses the uneven paths to reach the destination quickly. *Svāhā*.⁽¹⁾

15. The trappings of this swiftly running courser (the morning sun), dashing like a hawk, traversing the path with vigour, follow him like feathers of a flying bird determined to reach its prey. *Svāhā*.⁽¹⁾

16. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us.⁽¹⁾

17. May all those vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles.⁽¹⁾

18. O horses (of the sun), wise immortal, and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied go on the paths on which the enlightened ones travel.⁽¹⁾

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे ।

आ मा गन्तां पितरां मातरां चा मा सोमो अमृतत्वेन गम्यात ।

वाजिनो वाजजितो वाजं ससृवांशो बृहस्पतेर्भागमवजिघ्रत निमृजानाः ॥१९॥

आपये स्वाहा स्वापये स्वाहा अजिजाय स्वाहा कतये स्वाहा वसये स्वाहा अमृतये स्वाहा अंते मृगधाय स्वाहा मृगधाय वैनद्यिनाय स्वाहा विनद्यिनि आन्त्यायनाय स्वाहा अन्त्याय मोवनाय स्वाहा भुवनस्य पतये स्वाहा अधिपतये स्वाहा ॥२०॥

आपुण्ड्रिणेन कल्पतां प्राणो पुणेन कल्पतां चक्षुण्ड्रिणेन कल्पतां धोत्रं पुणेन कल्पतां पूष्टं पुणेन कल्पतां पुञ्जो पुणेन कल्पताम् । प्रजापतिः प्रजा अभूत् स्वदेवा अगन्ता मुता अभूम् ॥२१॥

अस्मे वो अस्विन्द्रियमस्मे नृममृता कर्तुरस्मे वचांशंसि सन्तु वः ।

नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्यो इयं ते राट्

पुन्तासि परमेन ध्रुवोऽसि प्ररुणः । कृष्ये त्वा क्षेमाय त्वा रुष्ये त्वा पोषाय त्वा ॥२२॥

Ā mā vājasya prasavo jagamyādeme dyāvāpṛthivī viśvarūpe.
Ā mā gantām pitarā mātārā cā mā somo' amṛtattvena gamyāt
(i). Vājino vājajito vājaṁ sasṛvāṁśo bṛhaspaterbhāgamava-
jighrata nimṛjānāḥ (ii). ॥ 19 ॥

Āpaye svāhā (i) svāpaye svāhā' (ii) pijāya svāhā (iii) kratave
svāhā (iv) vasave svāhā-(v)'harpataye svāhā'-(vi) hne
mugdhāya svāhā (vii) mugdhāya vainaṁśināya svāhā (viii)
vinaṁśina' āntyāyanāya svāhā'-(ix) ntyāya bhauvanāya svāhā
(x) bhuvanasya pataye svāhā'-(xi) dhipataye svāhā (xii).
॥ 20 ॥

Āyuryajñena kalpatām (i) prāṇo yajñena kalpatām (ii)
cakṣuryajñena kalpatām śrotram yajñena kalpatām (iv)
pṛsthā yajñena kalpatām (v) yajño yajñena kalpatām (vi).
Prajāpateḥ prajā' abhūma (vii) svardevā' aganmā'-(viii) mṛtā'
abhūma (ix). ॥ 21 ॥

Asme vo' astvindriyamasme nṛmṇamuta kraturasme
varcāṁsi santu vaḥ (i). Namo mātṛe pṛthivyai namo mātṛe
pṛthivyā' (ii) iyam te rād'-(iii) yantā' si yamano dhruvo' si dha-
ruṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā (iv). ॥ 22 ॥

19. May the impulsion of strength come to me. May these earth and sky, having all sorts of forms, come to me. May the father as well as mother come to me. May the bliss with immortality come to me.⁽¹⁾ O speedy ones, winners of the battles, having gone to win the booty, keep and enjoy the share of the Lord Supreme by smell.⁽²⁾

20. I dedicate it for acquisition of skills.⁽¹⁾ I dedicate it for acquisition of expertise.⁽²⁾ I dedicate it for victory.⁽³⁾ I dedicate it for action.⁽⁴⁾ I dedicate it for accommodation.⁽⁵⁾ I dedicate it to the Lord of the day.⁽⁶⁾ I dedicate it to the pleasing day.⁽⁷⁾ I dedicate it to the pleasing perishable objects.⁽⁸⁾ I dedicate it to the perishable objects leading to the end.⁽⁹⁾ I dedicate it to the last of the worldly things.⁽¹⁰⁾ I dedicate it to the Lord of the worlds.⁽¹¹⁾ I dedicate it to the Overlord of all.⁽¹²⁾

21. May my longevity be secured by sacrifice.⁽¹⁾ May my breath be secured by sacrifice.⁽²⁾ May my vision be secured by sacrifice.⁽³⁾ May my hearing be secured by sacrifice.⁽⁴⁾ May my back be secured by sacrifice.⁽⁵⁾ May the sacrifice be secured by sacrifice.⁽⁶⁾ We have become the offsprings of the Lord of creatures.⁽⁷⁾ We have reached the enlightened ones in the heaven.⁽¹⁰⁾ We have become immortal.⁽¹¹⁾

22. O regions, may your manly vigour be in us; be your wealth, your intelligence and your lustres.⁽¹⁾ Our obeisance to mother earth; obeisance to mother earth.⁽²⁾ This is your sovereignty.⁽³⁾ You are the leader and the controller; you are firm and sustainer of all. I invoke you for agriculture, for well-being, for wealth and for plentiful nourishment.⁽⁴⁾

वाजस्येमं प्रसवः सुपुवेऽग्रे सोमं राजानमोषधीष्वप्सु ।

ता अस्मभ्यं मधुमतीर्मवन्तु व्रयं राष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥२३॥

वाजस्येमां प्रसवाः शिथिये विवमिमा च विश्वा भुवनानि सुम्राद् ।

अदित्सन्तं दापयति प्रजानन्त नो रयिं सर्ववीरं नि यच्छन्तु स्वाहा ॥२४॥

वाजस्य नु प्रसव आ वमूवेमा च विश्वा भुवनानि सर्वतः ।

सनेमि राजा परि याति विद्वान् प्रजां पुष्टिं वधयेमानो अस्मे स्वाहा ॥२५॥

सोमं राजानमवसेऽग्निमन्वारमामहे । आवित्पान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिं स्वाहा ॥२६॥

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।

याचं विष्णुं सरस्वतीं सवितारं च वाजिनं स्वाहा ॥२७॥

अग्रे अच्छा वदेह नः प्रति नः सुमनां भव ।

प्र नो यच्छ सहस्रजित्त्वं हि धनं दा असि स्वाहा ॥२८॥

Vājasyemam prasavaḥ suṣuve' gre somam
rājānamoṣadhiṣvapsu. Tā' asmaḥbyam madhumatīrbha-
vantu vayanṁ rāṣṭre jāgryāma purohitāḥ svāhā (i). ॥ 23 ॥

Vājasyemām prasavaḥ śiśriye divamimā ca viśvā bhuvanāni
samrāt. Aditsantam dāpayati prajānantsa no rayim
sarvavīram ni yachatu svāhā (i). ॥ 24 ॥

Vājasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarva-
taḥ. Sanemi rājā pari yāti vidvān prajāṁ puṣṭim
vardhayamāno' asme svāhā (i). ॥ 25 ॥

Somaṁ rājānamavase' gñimanvārabhāmahe.
Ādityānviṣṇum sūryam brahmāṇam ca bṛhaspatiṁ svāhā (i).
॥ 26 ॥

Aryamaṇam bṛhaspatimindram dānāya codaya. Vācam
viṣṇuṁ sarasvatīm savitāram ca vājinaṁ svāhā (i). ॥ 27 ॥

Agne' acchā vadeha naḥ prati naḥ sumanā bhava. Pra
no yaccha sahasrajit tvaṁ hi dhanadā' asi svāhā (i). ॥ 28 ॥

23. Long long ago, the impulsion of strength produced this blissful plant, the king, in waters and in the medicinal herbs. May those herbs be sweet as honey for us. Stationed in forefront, may we always be active and alert for our nation. *Svāhā.*⁽¹⁾

24. The sovereign of all, who is the creator of all food, has pervaded this earth, the sky and all of the worlds. Knowing well, He makes even a miser donate liberally. May He bestow riches on us along with a host of heroes. *Svāhā.*⁽¹⁾

25. At the impulsion of strength this earth and all the other worlds came into being all around. The ancient sovereign moves around knowing full well and increasing our offspring as well as our nourishment. *Svāhā.*⁽¹⁾

26. For our protection, we invoke the blissful Lord, the sovereign and the adorable Lord, the months, the omnipresent Lord, the sun, the Lord of knowledge and the Lord Supreme. *Svāhā.*⁽¹⁾

27. O Lord, urge the impartial adjudicator, the great learned teacher, the army chief, the speech, the sacrifice, the learning divine and the powerful sun to bestow gifts on us. *Svāhā.*⁽¹⁾

28. O adorable Lord, speak kindly to us; be gracious towards us here. O winner of thousands, give liberally to us. You are the granter of wealth. *Svāhā.*⁽¹⁾

म नो यच्छत्वर्पमा म पुषा म बृहस्पतिः । म वाग्देवी दवानु नः स्वाहा ॥ २९ ॥

वेवस्य त्वा सवितुः प्रसवेऽश्विनोऽशुतुभ्यां पुष्पो हस्ताभ्याम् ।

सरस्वत्यै वाचो यन्तुर्यन्त्रिये' वषामि बृहस्पतेर्द्वा सान्नाज्येनाभि निश्चाम्यसी' ॥ ३० ॥

अग्निरैकाक्षरेण प्राणमुर्वजयत्तमुजैप'—मश्विनो द्व्यक्षरेण द्विपदो मनुष्यानुर्दजयतां तानुजैप'

विष्णुस्त्र्यक्षरेण त्रींशोकानुर्दजयत्तानुजैप' सोमश्चतुरक्षरेण चतुष्पदः पशुनुर्दजयत्तानुजैप' ॥ ३१ ॥

पुषा पञ्चाक्षरेण पञ्च दिशा उर्वजयत्ता उजैप' सविता षडक्षरेण षट्पदुर्दजयत्तानुजैप' भ्रुकंतः

सप्ताक्षरेण सप्त ग्राम्यान् पशुनुर्दजयत्तानुजैप' बृहस्पतिरष्टाक्षरेण गायत्रीमुर्वजयत्तामुजैप' ॥ ३२ ॥

मित्रो नवाक्षरेण नवतृते' सतोममुर्वजयत्तमुजैप' वरुणो दशाक्षरेण विराजमुर्वजयत्तामुजैप'—

मिन्द्र एकविंशतिक्षरेण विन्दुममुर्वजयत्तामुजैप' विश्वे देवा द्वादशाक्षरेण जगतीमुर्वजयत्ता-
मुजैप' ॥ ३३ ॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī
dadātu naḥ svāhā (i). ॥ 29 ॥

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo
hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛha-
spateṣṭvā sāmraḥyenābhiśincāmyasau (i). ॥ 30 ॥

Agnirekākṣareṇa prāṇamudajayat tamujjeṣama-(i) śvinau
dvyakṣareṇa dvipado manuṣyānudajayatām tānujjeṣam (ii)
viṣṇuṣṭryakṣareṇa trīṃślokānudajayat tānujjeṣam (iii) so-
maścaturakṣareṇa catuspadaḥ paśūnudajayatātānujjeṣam (iv).
॥ 31 ॥

Pūṣā pañcākṣareṇa pañca diśa' udajayatā' ujjeṣam (i) savitā
ṣaḍakṣareṇa ṣaḍṛtūnudajayatātānujjeṣam (ii) marutaḥ
saptākṣareṇa sapta grāmyān paśūnudajayatāmstānujjeṣam (iii)
bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayat tānujjeṣam (iv)
॥ 32 ॥

Mitro navākṣareṇa trivṛtaṁ stomamudajayatāmujjeṣam (i)
varuṇo daśākṣareṇ virājamudajayat tānujjeṣa-(ii) mindra
ekādaśākṣareṇa triṣṭubhamudajayatāmujjeṣam (iii) viśve
devā dvādaśākṣareṇa jagatīmudajayatāmstānujjeṣam (iv).
॥ 33 ॥

29. May the impartial adjudicating Lord, the nourisher Lord, the Lord Supreme grant and the speech divine give gifts to us. *Svāhā*.(2)

30. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I, so and so, consign you to the controlling guidance of the learning divine, the controller of speech. I hereby sprinkle you with the consecration waters of the empire of the Lord Supreme.(1)

31. *Agni* (fire) conquered the vital breath with the one-syllable metre; may I conquer the same.(1) *Aśvinau* (the twins divine) conquered men with two-syllable metre; may I conquer those.(2) *Viṣṇu* (the sun) conquered the three worlds with three-syllable metre; may I conquer those.(3) *Soma* (the moon) conquered quadruped animals with four-syllable metre; may I conquer those.(4)

32. *Pūṣan* (the nourisher) conquered the five directions with the five-syllable metre; may I conquer those.(1) *Savitṛ* (the sun) conquered six seasons with the six-syllable metre; may I conquer those.(2) *Maruts* (the cloud-bearing winds) conquered the seven domestic animals with the seven-syllable metre; may I win those.(3) *Brhaspati* (the Lord Supreme) won *gāyatrī* with the eight syllable metre; may I win her.(4)

33. *Mitra* (the friendly Lord) conquered the *trivṛta* verse with the nine-syllable metre; may I conquer that.(1) *Varuṇa* (the venerable Lord) conquered *Virāṭ* with the ten-syllable metre; may I conquer that.(2) *Indra* (the resplendent Lord) conquered *ṛṣṭubh* with the eleven-syllable metre; may I conquer that.(3) *Viśvedevāh* (all the bounties of Nature) conquered *jagatī* with the twelve syllable metre; may I conquer that.(4)

वसपुष्पयोर्वशाक्षरेण त्रयोवृक्षां स्तोममुर्वजयस्तमुज्जैषं रुद्राश्चतुर्वशाक्षरेण चतुर्वृक्षां
 स्तोममुर्वजयस्तमुज्जैषं माद्रित्याः पञ्चवशाक्षरेण पञ्चवृक्षां स्तोममुर्वजयस्तमुज्जैषं मदितिः
 षोडशाक्षरेण षोडश्वृक्षां स्तोममुर्वजयस्तमुज्जैषं प्रजापतिः सप्तवशाक्षरेण सप्तवृक्षां स्तोम-
 मुर्वजयस्तमुज्जैषम् ॥ ३४ ॥

एष ते निरुक्ते मागस्तं जुषस्व स्वाहा अग्निनेत्रेभ्यो देवेभ्यः पुनःसवृक्षेभ्यः स्वाहा
 एमनेत्रेभ्यो देवेभ्यो दक्षिणासवृक्षेभ्यः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सवृक्षेभ्यः स्वाहा
 मित्रावरुणनेत्रेभ्यो वा मरुज्जैत्रेभ्यो वा देवेभ्य उत्तरासवृक्षेभ्यः स्वाहा
 सोमनेत्रेभ्यो देवेभ्य उपरिसवृक्षेभ्यो देवस्ववृक्षेभ्यः स्वाहा ॥ ३५ ॥

ये देवा अग्निनेत्राः पुनःसवृक्षेभ्यः स्वाहा ये देवा एमनेत्रा दक्षिणासवृक्षेभ्यः स्वाहा ये देवा
 विश्वदेवनेत्राः पश्चात्सवृक्षेभ्यः स्वाहा ये देवा मित्रावरुणनेत्रा वा मरुज्जैत्रा वीतरासवृक्षेभ्यः
 स्वाहा ये देवाः सोमनेत्रा उपरिसवृक्षेभ्यो देवस्ववृक्षेभ्यः स्वाहा ॥ ३६ ॥

Vasavastrayodaśākṣareṇa trayodaśaṁ stomamudajayaṁstoma-
 tamujjeṣam (i) rudrāścaturdaśākṣareṇa caturdaśaṁstoma-
 mudajayaṁstamujjeṣamā-(ii) dityāḥ pañcadaśākṣareṇa pañ-
 cadaśaṁ stomamudajayaṁstāmujjeṣama-(iii) ditiḥ
 ṣoḍaśākṣareṇa ṣoḍaśaṁ stomamudajayattamujjeṣam (iv)
 prajāpatiḥ saptadaśākṣareṇa saptadaśaṁ stomamudajaytta-
 mujjeṣam (v). ॥ 34 ॥

Eṣa te nirukte bhāgastam juṣasva svāhā'-(i) gñinetrebhyo de-
 vebhyaḥ purāḥsadbhyaḥ svāhā (ii) yamanetrebhyo devebhyo
 dakṣiṇāsadbhyaḥ svāhā (iii) viśvadevanetrebhyo devebhyaḥ
 paścātsadbhyaḥ svāhā (iv) mītrāvaruṇanetrebhyo vā marun-
 netrebhyo vā devebhya' uttarāsadbhyaḥ svāhā (v) somane-
 trebhya devebhya' uparisadbhyo duvasadbhyaḥ svāhā (vi).
 ॥ 35 ॥

Ye devā' agninetrāḥ purāḥsadastebhyaḥ svāhā (i) ye devā ya-
 manetrā dakṣiṇā-sadastebhyaḥ svāhā (ii) ye devā viśvadeva-
 netrāḥ paścātsadastebhyaḥ svāhā (iii) ye devā
 mītrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā
 (iv) ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ
 svāhā (v). ॥ 36 ॥

34. *Vasus* (lords of abode) conquered the thirteenth verse of praise with the thirteen-syllable metre; may I conquer that.⁽¹⁾ *Rudras* (terrible punishers) conquered fourteenth verse of praise with the fourteen-syllable metre; may I conquer that.⁽²⁾ *Ādityas* (the months) conquered the fifteenth verse of praise with the fifteen-syllable metre; may I conquer that.⁽³⁾ *Aditi* (the eternity) conquered the sixteenth verse of praise with the sixteen-syllable metre; may I conquer that.⁽⁴⁾ *Prajāpati* (Lord of creatures) conquered seventeenth verse of praise with the seventeen-syllable metre; may I conquer that.⁽⁵⁾

35. O earth, this is your share; enjoy it. *Svāhā*.⁽¹⁾ I dedicate to the enlightened ones, whose leader is the adorable Lord, and who are seated on the eastern side.⁽²⁾ I dedicate to the enlightened ones, whose leader is the ordainer and who are seated on the southern side.⁽³⁾ I dedicate to the enlightened ones whose leaders are all the bounties of Nature and who are seated on the western side.⁽⁴⁾ I dedicate to the enlightened ones, whose leaders are the friendly Lord and the venerable Lord, or the enlightened ones whose leaders are the cloud-bearing winds and who are seated on the northern side.⁽⁵⁾ I dedicate to the enlightened ones whose leader is the blissful Lord and who are seated above full of reverence.⁽⁶⁾

36. I dedicate to those enlightened ones, whose leader is the adorable lord, and who sit on the eastern side.⁽¹⁾ I dedicate to those enlightened ones, whose leader is the ordainer and who sit on the southern side.⁽²⁾ I dedicate to those enlightened ones, whose leaders are all the bounties of Nature and who sit on the western side.⁽³⁾ I dedicate to those enlightened ones whose leaders are the friendly Lord and the venerable Lord, or those enlightened ones, whose leaders are the cloud-bearing winds and who sit on the northern side.⁽⁴⁾ I dedicate to those enlightened ones, whose leader is the blissful Lord and who sit above full of reverence.⁽⁵⁾

अग्ने सहस्रं पृतेना अभिमातीरपास्य । दुष्टरस्तारान्तीर्वचो धा यज्ञवाहसि ॥ ३७ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । उपार्शोर्वीर्येण जुहोमि हतं रक्षः
स्वाहा रक्षसां त्वा वधायां वधिष्म रक्षोऽवधिष्मामुमसौ हतः ॥ ३८ ॥

सविता त्वा सुवानां सुवतां मग्निर्गृहपतीनां सोमो वनस्पतीनाम् ।

बृहस्पतिर्वाचं इन्द्रो ज्यैष्ठ्याय रुद्रः पशुभ्यो मित्रः सत्यो वरुणो धर्मपतीनाम् ॥ ३९ ॥

इमं देवा असपत्नं सुवचं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।

इमममुष्यं पुत्रममुष्यं पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं वाङ्मणानां राजा ॥ ४० ॥

[अ० १, वं० ४०, मं० वं० ११७]

Agne sahasva pṛtanā' abhimātīrapāsyā.
Duṣṭarastarannarātīrvarco dhā yajñavāhasi (i). ॥ 37 ॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūśño has-
tābhyām. Upārśorvīryeṇa juhomi hataṁ rakṣaḥ svāhā (i)
rakṣasām tvā vadhāyā (ii) vadhiṣma rakṣo' vadhiṣmāmuma-
sau hataḥ (iii). ॥ 38 ॥

Savitā tvā savānām suvatāma-(i) gnirgrhapatīnām (ii) somo
vanaspatīnām (iii). Bṛhaspatīrvāca' (iv) indro jyaiṣṭhyāya (v)
rudraḥ paśubhyo (vi) mitraḥ satyo (vii) varuṇo
dharmapatīnām (viii). ॥ 39 ॥

Imam devā' aspatnaṁ suvadhvam mahate kṣatrāya mahate
jyaiṣṭhyāya mahate jānarājyāyendras्यendriyāya.
Imamamuṣya putramamuṣyai putramasyai 'viśa' eṣa vo' mī
rājā somo' smākam brāhmaṇnām rājā (i). ॥ 40 ॥ (K = 40;
M = 117)

37. O adorable Lord, defeat the invading hordes; drive away the enemy. Destroying the armies of enemy, you are quite irresistible. You are the bestower of lustre upon the sacrificer.⁽¹⁾

38. O destroyer of evils, at the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I offer oblations with the strength of the first ladle of oblation (the first expression of devotion). The pests have been killed, *Svāhā*.⁽¹⁾ You for the slaughter of pests⁽²⁾. We have killed the pests. We have killed so and so. So and so have been killed.⁽³⁾

39. May the creator God inspire you for sway over rulers.⁽¹⁾ The adorable Lord for sway over householders.⁽²⁾ The blissful Lord for sway over vegetations.⁽³⁾ The Lord Supreme for speech.⁽⁴⁾ The resplendent Lord for supremacy.⁽⁵⁾ The terrible Lord for cattle.⁽⁶⁾ The friendly Lord for truth.⁽⁷⁾ The venerable Lord for sway over the protectors of law.⁽⁸⁾

40. O enlightened ones, inspire this sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe. O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.⁽¹⁾

अथ दशमोऽध्यायः ।

अपो वृवा मधुमतीरगृह्णन्नूजंस्वती राजन्नुश्रिताः ।

पाभिर्मित्रावरुणावृष्यपिञ्चन्याभिरिन्द्रमनंयन्नत्यरातीः' ॥ १ ॥

वृष्णं ऊर्मिरसि राष्ट्रं मे देहि स्वाहा वृष्णं ऊर्मिरसि राष्ट्रं राष्ट्रममुष्मे देहि
वृषसेनोऽसि राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रं राष्ट्रममुष्मे देहि— ॥ २ ॥

अर्थेत् स्थ राष्ट्रं मे दत्त स्वाहा अर्थेत् स्थ राष्ट्रं राष्ट्रममुष्मे दत्ता—जस्वती स्थ राष्ट्रं मे दत्त स्वाहा—जस्वती स्थ राष्ट्रं राष्ट्रममुष्मे दत्ता—पः परिव्राहिणीं स्थ राष्ट्रं मे दत्त स्वाहा . ऽपः परिव्राहिणीं स्थ राष्ट्रं राष्ट्रममुष्मे दत्ता—पां पतिरसि राष्ट्रं मे देहि स्वाहा ऽपां पतिरसि राष्ट्रं राष्ट्रममुष्मे देहि—पां गर्भोऽसि राष्ट्रं मे देहि स्वाहा ऽपां गर्भोऽसि राष्ट्रं राष्ट्रममुष्मे देहि ॥ ३ ॥

Apo devā madhumatīragr̥bhñannurjasvatī rājasvascitānāḥ.
Yābhirmitrāvaruṇāvṛbhyapīñcanyābhirindramanayanna-
tyarātīḥ (i). ॥ 1 ॥

Vṛṣṇa, ūrmirasi rāṣṭradā rāṣṭram me dehi svāhā (i) vṛṣṇ
a'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi (ii) vṛṣaseno' si
rāṣṭradā rāṣṭram me dehi svāhā (iii) vṛṣaseno' si rāṣṭradā
rāṣṭramamuṣmai dehi (iv). ॥ 2 ॥

Artheta stha rāṣṭradā rāṣṭram me datta svāhā-(i) rtheta stha
rāṣṭradā rāṣṭramamuṣmai dattau-(ii) jasvatī stha rāṣṭradā
rāṣṭram me datta svāhau-(iii) jasvatī stha rāṣṭradā rāṣṭrama-
muṣmai dattā'-(iv) paḥ parivāhiṇī stha rāṣṭradā rāṣṭram me
datta svāhā'-(v) paḥ parivāhiṇī stha rāṣṭradā rāṣṭramamuṣmai
dattā'-(vi) pām patirasi rāṣṭradā rāṣṭram me dehi svāhā'-(vii)
pām patirasi rāṣṭradā rāṣṭramamuṣmai deḥya-(viii) pām
garbho' si rāṣṭradā rāṣṭram me dehi svāhā'-(ix) pām garbho' si
rāṣṭradā rāṣṭramamuṣmai dehi (x). ॥ 3 ॥

CHAPTER TEN

1. The enlightened ones obtain the waters, tasting sweet as honey, invigorating, glittering and restoring consciousness, wherewith they consecrate the friendly Lord and the venerable Lord and wherewith they lead the resplendent Lord overwhelming the enemies.(1)

2. You are a surge of strength, bestower of kingdom; bestow kingdom on me. *Svāhā*.(1) You are a surge of strength, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(2) You have a powerful army, bestower of kingdom; bestow kingdom on me. *Svāhā*.(3) You have a powerful army, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(4)

3. You are accomplishers of the work, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are accomplishers of the work, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(2) You are full of vigour, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(3) You are full of vigour, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are streams flowing around, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(5) You are waters flowing around, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(6) You are the Lord of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(7) You are the Lord of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(8) You are the child of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(9) You are the child of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(10)

सूर्यवचसं स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । सूर्यवचसं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं सूर्यवचसं
 स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । सूर्यवचसं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं मन्दं स्थ राष्ट्रदा राष्ट्रं मे
 दत्तं स्वाहा । मन्दं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं भिनं स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा ।
 मजुभितं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं वासां स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । वासां स्थ राष्ट्रदा
 राष्ट्रममुष्मै दत्तं शर्विष्ठा स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । शर्विष्ठा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं
 दत्तं शक्वरी स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । शक्वरी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं जनमृतं
 स्थ राष्ट्रदा राष्ट्रं मे दत्तं स्वाहा । जनमृतं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं विश्वमृतं स्थ राष्ट्रदा
 राष्ट्रं मे दत्तं स्वाहा । विश्वमृतं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तं पं स्वराजं स्थ राष्ट्रदा राष्ट्र-
 ममुष्मै दत्तं । मधुमतीमधुमतीभिः पुच्यन्ती महि क्षत्रं क्षत्रियाप वन्वानो अनोधृष्टाः सीवत
 सुहोतसो महि क्षत्रं क्षत्रियाप वर्धतीः ॥ ४ ॥

Sūryatvacasa stha rāṣṭradā rāṣṭram me datta svāhā (i) sūryat-
 vacasa stha rāṣṭradā rāṣṭramamuṣmai datta (ii) sūryavarcasa
 stha rāṣṭradā rāṣṭram me datta svāhā (iii) sūryavarcasa stha
 rāṣṭradā rāṣṭramamuṣmai datta (iv) māndā stha rāṣṭradā
 rāṣṭram me datta svāhā (v) māndā stha rāṣṭradā
 rāṣṭramamuṣmai datta (vi) vrajakṣita stha rāṣṭradā rāṣṭram
 me datta svāhā (vii) vrajakṣita stha rāṣṭradā rāṣṭramamuṣmai
 datta (viii) vāsā stha rāṣṭradā rāṣṭram me datta svāhā (ix) vāsā
 stha rāṣṭradā rāṣṭramamuṣmai datta (x) śaviṣṭhā stha rāṣṭradā
 rāṣṭramā me datta svāhā (xi) śaviṣṭhā stha rāṣṭradā rāṣṭrama-
 muṣmai datta (xii) śakvarī stha rāṣṭradā rāṣṭram me datta
 svāhā (xiii) śakvari stha rāṣṭradā rāṣṭramamuṣmai datta
 (xiv) janabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xv) ja-
 nabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta (xvi) viśvabhṛta
 stha rāṣṭradā rāṣṭram me datta svāhā (xvii) viśvabhṛta stha
 rāṣṭradā rāṣṭram me datta rāṣṭramamuṣmai datta āpah (xviii)
 svarāja stha rāṣṭradā rāṣṭramamuṣmai datta (xix). Madhu-
 matīrmadhumatībhiḥ pṛcyaṅtām mahi kṣatram kṣatriyāya
 vanvānā' anādhrṣṭāḥ sīdata sahausaso mahi ksatram
 kṣatriyāya dadahatīḥ (xxi). ॥ 4 ॥

4. You are with sun-like skins, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁾ You are with sun-like skins, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽²⁾ You are with lustre of the sun, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽³⁾ You are with lustre of the sun, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁴⁾ You are pleasure-giving, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁵⁾ You are pleasure-giving, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁶⁾ You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁷⁾ You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁸⁾ You are desired by all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁹⁾ You are desired by all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁰⁾ You are the most powerful, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹¹⁾ You are the most powerful, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹²⁾ You are endowed with strength, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹³⁾ You are endowed with strength, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁴⁾ You are nourishers of people, bestowers of kingdom; bestow kingdom on me, *Svāhā*.⁽¹⁵⁾ You are nourishers of people, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁶⁾ You are nourishers of all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁷⁾ You are nourishers of all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁸⁾ You are self-shining waters, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁹⁾ You are self-shining waters, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽²⁰⁾ May the sweet mingle with the sweet ones, winning great ruling power for the warrior. Rest here unmolested, full of strength, bestowing great ruling power on the warrior.⁽²¹⁾

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयार्त् । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा
 सरस्वत्ये स्वाहा पुष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय
 स्वाहा शंशाय स्वाहा मगाय स्वाहा इर्यम्णे स्वाहा ॥ ५ ॥

पवित्रे स्थो वैष्णव्यौ सवित्रुर्वै प्रसव उत्पुनाम्पच्छिद्रेण पवित्रेण सूर्यस्य रास्मिभिः ।

अनिर्मृष्टमसि वाचो बन्धुस्तपोजाः सोमस्य वृत्रमसि स्वाहा राजस्यः ॥ ६ ॥

सधमादौ द्युम्निनीराप एता अनाधृष्टा अपस्यो वसनाः ।

पस्त्यासु चक्रे वरुणः सधस्यमपाथं शिशुर्मातृतमास्वन्तः ॥ ७ ॥

क्षत्रस्योल्बमसि क्षत्रस्य जराप्वसि क्षत्रस्य योनिरसि क्षत्रस्य नाभिःसि

न्द्रस्य वार्त्त्रमसि मित्रस्यासि वरुणस्यासि त्वयादपं वृत्रं वधेत् । इवाऽसि
 रुजाऽसि क्षमाऽसि । पातेनं प्राञ्च पातेनं प्रत्यञ्च पातेनं तिर्यञ्च विग्न्यः पति ॥ ८ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Agnaye svāhā
 (ii) somāya svāhā (iii) savitre svāhā (iv) sarasvatyai svāhā (v)
 pūṣṇe svāhā (vi) bṛhaspataye svāhā (vii) indrāya svāhā (viii)
 ghoṣāya svāhā (ix) ślokāya svāhā-(x) ṛṁśāya svāhā (xi)
 bhagāya svāhā'r -(xii) yamṇe svāhā (xiii). ॥ 5 ॥

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava' utpunāmyac-
 chidreṇa pavitreṇa sūryasya raśmibhih (ii). Anibhṛṣṭamaṣi
 vāco bandhustapojāḥ somasya dātramasi svāhā rājasvāḥ (iii).
 ॥ 6 ॥

Sadhamādo dyumninīrāpa' etā' anādhrṣṭā' apasyo vasānā.
 Pastyāsu cakre varuṇaḥ sadhasthamapām
 śiśurmātṛtamāsvantaḥ (i). ॥ 7 ॥

Kṣatrasylbamasi (i) kṣatrasya jarāyvasi (ii) kṣatrasya yoni-
 rasi (iii) kṣatrasya nābhirasi (iv) indrasya vārtraghnamasi (v)
 mitrasyāsi (vi) varuṇasyāsi (vii) tvayā' yam vṛtram vadhet
 (viii). Dvā śi (ix) rujāsi (x) kṣumāsi (xi). Pātainam prāñcam
 (xii) pātainam pratyañcam (xiii) pātainam tiryāñcam digb-
 hyaḥ pāt (xiv). ॥ 8 ॥

5. You are the radiance of the blissful Lord; may I have the radiance like yours.⁽¹⁾ I dedicate to the adorable Lord.⁽²⁾ I dedicate to the blissful Lord.⁽³⁾ I dedicate to the creator.⁽⁴⁾ I dedicate to the speech.⁽⁵⁾ I dedicate to the nourisher.⁽⁶⁾ I dedicate to the Lord supreme.⁽⁷⁾ I dedicate to the resplendent Lord.⁽⁸⁾ I dedicate to the proclamation.⁽⁹⁾ I dedicate to the praise.⁽¹⁰⁾ I dedicate to the apportioner.⁽¹¹⁾ I dedicate to the Lord of prosperity.⁽¹²⁾ I dedicate to the Lord of justice.⁽¹³⁾

6. Both of you are purifier belonging to omnipresent Lord.⁽¹⁾ By the impulsion of the creator God, I purify you with the rays of the sun, as if, with a strainer without pores.⁽²⁾ You are unconquered by evil ones. You are correlated with the speech and born of austerity. You are bestowers of bliss. *Svāhā*. You are producers of king. *Svāhā*⁽³⁾

7. These glittering waters are shawers of joy, undefeated, active and kept well-covered. The venerable Lord, the child of waters, has made his dwelling in these waters, the best of mothers.⁽¹⁾

8. You are the inner caul of kingly power.⁽¹⁾ You are the outer caul of kingly power.⁽²⁾ You are the womb of kingly power.⁽³⁾ You are the navel of kingly power.⁽⁴⁾ You are the nescience-killing strength of the resplendent Lord.⁽⁵⁾ You are of the friendly Lord.⁽⁶⁾ You are of the venerable Lord.⁽⁷⁾ With you, may this sacrificer destroy the nescience.⁽⁸⁾ You are cleaver.⁽⁹⁾ You are breaker.⁽¹⁰⁾ You are shaker.⁽¹¹⁾ May you guard this sacrificer from the front.⁽¹²⁾ May you guard him from behind.⁽¹³⁾ May you guard him from sides; guard him from all the directions.⁽¹⁴⁾

आविर्मयी' आवित्तो अग्निर्गृहपति'—रावित्त इन्द्रो वृद्धश्रवो आवित्तो मित्रावरुणो धृतयता-
—रावित्तः पुषा विश्ववेदो आवित्ते धावापृथिवी विश्वशम्भुर्वा—वावित्तादितिरुशनी' ॥ ९ ॥

अवेष्टा वन्त्रशूकोः पाक्षीमा रोह गायत्री त्वाऽवतु स्थन्तरथं सामं त्रिवृत्स्तोमो यस्मिन्
ऋतुर्बाह्व द्रविणम् ॥ १० ॥

वक्षिणामा रोह त्रिष्टुप् त्वाऽवतु बृहत्सामं पञ्चवृक्ष स्तोमो ग्रीष्म ऋतुः क्षत्रं द्रविणम् ॥ ११ ॥

प्रतीक्षीमा रोह जगती त्वाऽवतु वैरूपथं सामं सप्तवृक्ष स्तोमो पुषा ऋतुर्विह्व द्रविणम् ॥ १२ ॥

उर्वीक्षीमा रोहानुष्टुप् त्वाऽवतु वैराजथं सामैकविंशश स्तोमः शूरहनुः फलं द्रविणम् ॥ १३ ॥

ऊर्ध्वामा रोह प्रहृक्किम्त्वाऽवतु शाकुरेवते सामनी त्रिणवत्रयस्त्रिंशो स्तोमो हेमन्तशिशिरावतु
पक्षो द्रविणं प्रत्यस्तं नमुनेः शिरः' ॥ १४ ॥

Āvirmaryā'-(i) āvitto' agnirgrhapati-(ii) rāvitta' indro vṛdd-
haśravā' (iii) āvitau mitrāvaruṇau dhṛtavratā (iv) vāvittah
pūṣā viśvavedā'-(v) āvitte dyāvāpṛthivī viśvaśambhuvā (vi)
vāvittāditiruruśarmā (vii). ॥ 9 ॥

Āveṣṭā dandaśūkāḥ (i) prācīmāroha gāyatrī tvāvatu rathan-
taraṁ sāma trivṛtstomo vasanta' ṛturbrahma draviṇam (ii).
॥ 10 ॥

Dakṣiṇāmāroha triṣṭup tvā vatu bṛhatsāma pancadasa stomo
grīṣma' ṛtuḥ kṣatram draviṇam (i). ॥ 11 ॥

Prācīmārōha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo
varṣā' ṛturviḍ draviṇam (i). ॥ 12 ॥

Udīcīmārohanuṣṭup tvāvatu vairājam sāmaikaviṁśa stomaḥ
śaradṛtuḥ phalam draviṇam (i). ॥ 13 ॥

Ūrdhvāmā roha pañktistvāvatu śākvararaivate sāmanī
triṇavatrayastrīṁsau stomaḥ hemantaśiśīrāvṛtū varco
—draviṇam pratyastam (i) namuceḥ śiraḥ (ii). ॥ 14 ॥

9. O men, this sacrificer has appeared here.⁽¹⁾ The adorable one, the master of the household, has been informed of his appearance.⁽²⁾ The resplendent one, with exalted glory, has been informed⁽³⁾. The friendly one, and the venerable one, the maintainers of law, have been informed.⁽⁴⁾ The nourisher one, knower of all, has been informed⁽⁵⁾. Informed are the heaven and earth, propitious to all.⁽⁶⁾ Informed is the eternity, bestower of immense happiness.⁽⁷⁾

10. Persistent stingers have been destroyed.⁽¹⁾ Ascend the east. May the metre *gāyatrī* protect you; also the *rathantara sāman* verse, *trivṛt* praise-verses, the spring season and the wealth of the intellectuals.⁽²⁾

11. Ascend the south. May the metre *triṣṭup* protect you; also the *bṛhat sāman* verses, the fifteen praise-verses, the summer season and the wealth of warriors.⁽¹⁾

12. Ascend the west. May the metre *jagatī* protect you; also the *virūp sāman* verse and the seventeen praise-verses, the rainy season and the wealth of the commerce.⁽¹⁾

13. Ascend the north. May the metre *anuṣṭup* protect you; also the *vairāj sāman* verses, twenty-one praise verses, the autumn season and the wealth of the fruit of labour.⁽¹⁾

14. Ascend zenith. May the metre *pañkti* protect you; also the *sākhya* and *raivata sāman* verses and the twenty-seven and the thirty-three praise-verses; the winter and freezing cold season and the wealth of lustre.⁽¹⁾ The head of the miser is cut off.⁽²⁾

सोमस्य त्विषिरसि तवेव मे त्विषिर्मुयाते । मृत्योः पांशो'—जो'सि सहो'स्यमृतमसि' ॥ १५ ॥
 हिरण्यरूपा उपसो विरोक उमाविन्ता उविथुः सूर्यश्च ।
 आ रोहते वरुण मित्रं गर्तं ततश्चक्षायामदितिं दितिं च मित्रो'सि वरुणो'सि' ॥ १६ ॥
 सोमस्य त्वा द्युम्नेनामि पित्राभ्यु'—ग्रेभ्राजसां सूर्यस्य वचंसे'—न्द्रस्येन्द्रियेण ।
 क्षत्राणां क्षत्रपतिरुष्यति विद्युन् पहि' ॥ १७ ॥
 इमं देवा असपत्नयं सुवष्वं महते क्षत्राय महते ज्येष्ठाय महते जानराज्यायेन्द्रस्येन्द्रियार्थः ।
 इमममुष्यं पुत्रममुष्यै पुत्रमस्ये विषो एष वो'स्री राजा सोमो'सस्माकं ब्राह्मणानां राजा' ॥ १८ ॥
 प्र पर्वतस्य वृषभस्य पृष्ठान्नावश्चरन्ति स्वसिचं इयानाः ।
 ता आऽववृत्रन्नधरागुर्वक्ता अहिं बुध्न्यमनु रीर्यमाणाः ।
 विष्णोर्विक्रमणमसि' विष्णोर्विक्रान्तमसि' विष्णोः क्रान्तमसि' ॥ १९ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Mṛtyoḥ pāhyo-
 (ii) jo' si saho' syamṛtamasi (iii). ॥ 15 ॥

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ā-
 rohatam varuṇa mitra gartam tatscakṣāthāmaditīm ditīm ca
 (i) mitro' si varuṇo' si (ii). ॥ 16 ॥

Somasya tvā dyumnenābhi siñcāmya-(i) gnerbhrājasā (ii)
 sūryasya varcase'-(iii) ndrasyendriyeṇa kṣatrāṇām kṣatrapa-
 tiredhyati didyūn pāhi (iv). ॥ 17 ॥

Imam devā' asaptanaṁ suvadhvam mahate kṣatrāya mahate
 jyaisthyāya mahate jānarājyāyendrasyndriyāya.
 Imamamuṣya putramamuṣyai putramasyai viśa' (i) eṣa vo' mī
 rājā somo' smākam brahmaṇānām rājā (ii). ॥ 18 ॥

Prā parvatasya vṛṣabhasya prṣthānnavaścaranti svasica'
 iyañāḥ. Tā' āvavṛtrannadharāgudaktā' ahim budhnyamanu
 nyamāñāḥ (i). Viṣṇorvikramaṇamasi (ii) viṣṇorvikrāntamasi
 (iii) viṣṇoḥ krāntamasi (iv). ॥ 19 ॥

15. You are the radiance of the blissful Lord. May my radiance be like that of yours.⁽¹⁾ Save me from death.⁽²⁾ You are vigour; You are endurance; you are the life eternal.⁽³⁾

16. At the advent of the dawn, both of you resplendents arise and with you rises the sun. O venerable Lord and O friendly Lord, mount your chariot and then have a look at the infinity as well as the finite.⁽¹⁾ You are the friendly Lord; you are the venerable Lord.⁽²⁾

17. I bathe you with the shine of the moon,⁽¹⁾ with the glare of the fire;⁽²⁾ with the lustre of the sun,⁽³⁾ with the might of the thunder. Become overlord of all the rulers. Protect this sacrificer past arrows.⁽⁴⁾

18. O enlightened ones, inspire the sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe.⁽¹⁾ O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.⁽²⁾

19. From the surface of the rain-causing mountain, the navigable rivers flow down self-irrigating and rushing forward. These turn back, moving downwards and upwards, following the path of the clouds of the mid-space.⁽¹⁾ O waters, you are the stepping forth of the sun;⁽²⁾ you are the moving forward of the sun;⁽³⁾ you are the crossing over of the sun.⁽⁴⁾

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्त्वयममुष्य पितासावस्य पिता वयं स्याम पतयो रयीणां स्वाहा ।

रुद्र यत्ते किंवि परं नाम तस्मिन्नुत्तमस्यमेष्टमसि स्वाहा ॥ २० ॥

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रज्ञास्त्रोः प्रशिषा युनज्मि ।

अवधाये त्वा स्वधाये त्वाऽरिहो अर्जुनो मरुतां प्रसवेन जयां पाम मनसो समिन्द्रियेण २१

मा तं इन्द्र ते वयं तुराणाद्युक्तासो अब्रह्मता विदसाम ।

तिष्ठा रथमाधि यं वज्रहस्ता रुदमीन् देव यमसे स्वस्वान् ॥ २२ ॥

अग्नये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा मरुतामोजसे स्वाहेन्द्रस्येन्द्रियाय स्वाहा ।

पृथिवि मातर्मा मा हिंसीमो अहं त्वामे ॥ २३ ॥

हृषिः शूचिषद्वसुरन्तरिक्षमद्धोता वेद्विषवतिथिदुंसेणसत् ।

नृपद्रंसहंतमद्योमक्षवृजा गाजा कृतगा अद्रिजा कृतं बृहन् ॥ २४ ॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva.
Yatkāmāste juhūmastanno astvayamamuṣya pitā'sāvasya
pitā vayam syāma patayo rayiṇāṁ svāhā (i). Rudra yatte krivi
param nān a tasminhutamasyameṣṭamasi svāhā (ii). ॥ 20 ॥

indrasya vajro'si (i) mitrāvararūṇayostvā praśāstroḥ praśiṣā
yunajmi (ii). Avyathāyai tvā svadhāyai tvā' riṣṭo arjuno (iii)
marutām prasavena jayā (iv)-pām manasā (v) samindriyeṇa
(vi). ॥ 21 ॥

Mā ta' indra te vavam turāṣāḍayuktāso abrahmatā vidasāma.
Tiṣṭhā rathamadhi yam vajrahastā raśmīn deva yamase
svasvān (i). ॥ 22 ॥

Agnaye gr̥hapataye svāhā (i) somāya vanaspataye svāhā (ii)
marutāmejase svāhā (iii) indrasyendriyāya svāhā (iv). Pṛthivi
mātarmā mā hīṁsīrmo' aham tvam (v). ॥ 23 ॥

Harṁsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithir-
duronasat. Nṛṣadvarasdr̥ṭasadvyomasadabjā gojā' ṛta' adrijā
ṛtam br̥hat (i). ॥ 24 ॥

20. O Lord of creatures, no one other than you wins all these various forms. May our desires, with which we invoke you, be fulfilled. May this sacrificer, the son of such and such man, and father of such and such mān, and we be the possessors of abundant riches. *Svāhā*.⁽¹⁾ O terrible Lord, active and supreme is your name. You are an oblation offered in it. You are an oblation at our house. *Svāhā*.⁽²⁾

21. O king, you are the adamantine weapon of the resplendent Lord.⁽¹⁾ I invest you with the authority of the friendly Lord and the venerable Lord, the authorisers.⁽²⁾ I, uninjured and resplendent, invoke you so that the people may be free from sufferings and be well-supplied.⁽³⁾ At the impulsion of soliders, may you be victorious.⁽⁴⁾ May we be blessed with happiness of mind; ⁽⁵⁾ and with the power of the sense-organs.⁽⁶⁾

22. O resplendent Lord, conquerer of powerful enemies, may we never be inclined towards unrighteousness. Mount your chariot, where seated with the adamantine power in your hand, you control the reins of good horses.⁽¹⁾

23. I dedicate to the fire, the lord of the household.⁽¹⁾ I dedicate to moon, the lord of the vegetation.⁽²⁾ I dedicate to the vigour of the cloud-bearing winds.⁽³⁾ I dedicate to the might of the thunder.⁽⁴⁾ O mother earth, may you never injure me, nor may I injure you.⁽⁵⁾

24. He, the Lord, is the swan seated in cleanliness, wind (*vasu*) seated in the mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in sky, creator of waters, creator of earth, creator of truth, and creator of mountains; He is the great eternal law.⁽¹⁾

इयं वृत्स्यापुंस्यापुमंयि धेहि युक्कंसि वर्योऽसि वर्यो मयि धेहि—सुस्पृजं मयि धेहि ॥
इन्द्रस्य वा वीर्यकृतो ब्राह्म अभ्युपावहरामि ॥ २५ ॥

स्योनाऽसि सुषवाऽसि क्षत्रस्य योनिरसि ।

स्योनामा सीद सुषवामा सीद क्षत्रस्य योनिमा सीद ॥ २६ ॥

नि पसाद् धृतमंतो वरुणः पस्त्युस्वा । साम्राज्याय सुकनुः ॥ २७ ॥

अग्निमूरस्येतास्ते पञ्च विशः कल्पन्तु मह्यं—स्वयं ब्रह्माऽसि सविताऽसि सत्यपसवो

वरुणोऽसि सत्योज्ञा इन्द्रोऽसि विशीजो रुद्रोऽसि सुशेवः ।

बहुकारं धेयंस्करं ध्रुयंस्करं—न्द्रस्य वज्रोऽसि तेन मे रध्या ॥ २८ ॥

अग्निः पुपुर्धर्मणस्पतिर्गुवाणो अग्निः पुपुर्धर्मणस्पतिराज्यस्य वेतु स्वाहा

स्वाहाकृताः सूर्यस्य रुमिर्मिर्गतध्वं सज्जातानां मध्यमेक्षया ॥ २९ ॥

Iyadasyāyurasyāyurmayi dhehi yunnāsi varco' si varco mayi
dhehy-(i) urgasyūrjjam mayi dhehi (ii). Indrasya vām
vīryakṛto bāhū' abhyupāvaharāmi (iii). ॥ 25 ॥

Syonāsi' suṣadā si (i) kṣatrasya yonirasi (ii). Syonāmāsīda
suṣadāmāsīda kṣatrasya yonimāsīda (iii). ॥ 26 ॥

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukra-
tuḥ (i). ॥ 27 ॥

Abhibhūrasyetāste pañca diśaḥ kalpantām (i) brahmaṁ (ii)
stvam brahmā'si savitā'si satyaprasavo (iii) varuṇo'si satyaujā
(iv) indrosi viśaujā (v) rudro'si suśevaḥ (vi). Bahukāra śreyas-
kara bhūyaskare'-(vii) ndrasya vajro'si tena me radhya (viii).
॥ 28 ॥

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthur
dharmaṇaspatirājyasya vetu svāhā (i). Svāhākṛtāḥ sūryasya
raśmibhiryatadhvaṁ sajātānām madhyameṣṭhyāya (ii). ॥ 29 ॥

25. You are so great; you are longevity; grant long life to me. You are the uniter; you are lustre; bestow lustre on me.(1) You are vigour; give vigour to me.(2) I submit to both the arms of the mighty resplendent Lord.(3)

26. O royal queen, you are delight-bestowing. You are pleasing to sit with.(1) You are the abode of kingship.(2) Be seated on this comfortable and pleasing throne, which is the seat of the kingship.(3)

27. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire.(1)

28. You are the overwheeler of all. May these five regions (east, south, west, north and zenith) be prosperous for you.(1) O Lord !(2) You are the great God. You are the creator, true in your impulsion.(3) You are venerable, with truth as vigour.(4) You are resplendent, with people as vigour.(5) You are terrible punisher, maintainer of peace.(6) O performer of many functions, O benevolent, O bounteous !(7) You are the adamant weapon of the resplendent Lord. May you bring therewith the enemies to my subjugation.(8)

29. The fire divine is great and protector of duty. May the fire divine, the great protector of duty enjoy our purified butter with friendly inclinations.(1) Satisfied with offerings, may you strive like sun's rays to get me a central place among my kinsmen.(2)

सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्टा रुपेः पुष्पा पुशुमिरिन्द्रोणास्मे युद्धस्पतिना बर्हणा वरुणे-
नोर्जसाऽग्निना तेजसा सोमेन राज्ञा विष्णुना वज्रम्या वृषतणा प्रसृतः य सर्पामि ॥ ३० ॥

अश्विभ्यां पच्यस्व सरस्वत्ये पच्यस्वेन्द्राय सुत्राम्ये पच्यस्व ॥
वायुः पुतः पवित्रेण प्रत्यङ्कसोमो अतिष्ठतः । इन्द्रस्य युज्यः सखा ॥ ३१ ॥

कुषिबुद्ध पच्यन्तो यव विद्याया दान्त्यनुपूर्वं विपुय ।
इहेषां कृणुहि भोर्जनानि ये बर्हिषो नम उक्ति यजन्ति ॥
उपशमगृहीतोऽस्पृश्विभ्यां त्वो सरस्वत्ये त्वेन्द्राय त्वा सुत्राम्ये ॥ ३२ ॥
पुवथ सुराममश्विना नमुचावासुरे सखा । विपिणाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ३३ ॥
पुत्रमिव पितरावश्विनोमेन्द्रावथुः कावर्धेयुं सतामिः ।
यत्सुरामं व्यपिषिः शर्वाभिः सरस्वती त्वा मघवन्नमिष्णुक ॥ ३४ ॥

[य० १०, च० १४, मं० च० ११९]

Savitra prasavitṛa sarasvatyā vācā tvaṣṭrā rūpaiḥ pūṣṇāp aśub-
hirindrenāśme bṛhaspatinā brahmaṇā varuṇenaujaśā' gñinā
tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra
sarpāmi (i). ॥ 30 ॥

Aśvibhyām pacyasva (i) sarasvatyai pacyasve'-(ii) ndrāya
sutrāmṇe pacyasva (iii). Vāyuḥ pūtaḥ pavitreṇa
pratyankśomo atisrutaḥ. Indrasya yujyāḥ sakhā (iv). ॥ 31 ॥

Kuvidaṅga yavamanto yavam cidyathā dāntyanupūrvam
viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo nama' uktim
yajanti (i). Upayāmagrḥīto' syaśvibhyām tvā (ii) sarasvatyai
tve'-(iii) ndrāya tvā sutrāmṇe (iv). ॥ 32 ॥

Yuvaṁ surāmamaśvinā namucāvāsura sacā. Vipipānā śubha-
spati' indram karmasvāvatam (i). ॥ 33 ॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsa-
nābhiḥ. Yatsurāmam vyapibaḥ śacībhiḥ sarasvatī tvā magha-
vannabhiṣṇak (i). ॥ 34 ॥ (K = 34; M = 139)

30. I move forward urged by the creator, the inspirer, by the learning divine of good speech, by the supreme mechanic, the giver of forms, by the nourisher with cattle, by this resplendent Lord, by the Lord Supreme of the intellectual power, by the venerable Lord of vigour, by the adorable Lord of radiance, by the blissful Lord, the sovereign, and by the tenth divine power, the omnipresent Lord.(1)

31. Get dressed for the healers.(1) Get dressed for the learning divine.(2) Get dressed for the resplendent Lord, the good protector.(3) Cleansed by the purifying power of the wind the pressed out devotional bliss is a bosom friend of the resplendent Lord.(4)

32. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people who in this sacrifice are chanting hymns of homage.(1) O devotional bliss, you have been duly accepted. I offer you to the healers;(2) to the learning divine;(3) and to the resplendent Lord, the good protector.(4)

33. O you twins-divine, masters of weal, may you drink together the devotional bliss, and assist the beautiful resplendent lord in His functions against the wicked and unsocial element.(1)

34. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the speech divine always refresh you with praises.(1)



NOTES

Chapter 1–10

अध्याय १–१०

NOTES

Chapter I

Adhyāyas I and II, according to the ritualists, contain mantras and formulas for *darśapaurnamāsa yajña*, i.e. the sacrifices performed at New Moon and Full Moon (*amāvasyā* and *pūṇamāsī*). These sacrifices are required to be performed by a house-holder after establishment of his separate household for thirty years or throughout rest of his life. Usually each of these sacrifices took two days to perform. On the first day fire-places for *āhavanīya* and *dakṣiṇāgni* were prepared and the sacrificer took the solemn vow (*vrata*). On the second day the main sacrifice was performed.

1. According to the ritualists, a branch of *palāśa* or *śamī* tree is addressed as *tvā* in this verse. This branch used to be cut and trimmed to drive the calves away from the cows whose milk was to be used for preparing offerings in the sacrifices. However, there is no word in the mantra to suggest cutting of the branch and the word *chinadmi*, according to the ritualists, has to be taken as understood.

Om, symbolic undeclinable name of God. A combination of three sounds, *a*, *u*, and *m*. This auspicious symbol is recommended to be used in the beginning of every Vedic verse as well as at the end. ब्राह्मणः प्रणवं कुर्यादादायन्ते च सर्वदा । —Uvāta.

Iṣe, for food. From √इष्, to wish. Food that is wished by all. इषमित्यन्ननामस् पठितम्—Dayānanda.

Ūrje, for vigour. From √ऊर्ज्, to invigorate.

Vāyavah, winds; here it means the vital breaths, which are a form of the wind element. सत्रक्रियाप्राप्तिहेतवः स्पर्शगुणाः प्राणादयः—Dayānanda.

Devah, देवो दानात् द्योतनात् दीपनात् वा; donor, shining or illuminating.

Savitā, the creator Lord; also the inspirer Lord. From √सु, to create; also to impel or inspire. Sometimes Savitr is identified with the sun; sometimes it is distinguished from it as the divine power lying behind the sun. According to Sāyaṇa, before-rising the sun is called Savitr and from sun-rise till sun-set Sūrya. Savitr is one of the prominent aspects of God.

Śreṣṭhāmāya karmāṇe, the noblest accomplishment. Śreṣṭha is the superlative of *praśasta*, good. Śreṣṭhatama is the double superlative. This most noblest deed is considered to be the sacrifice. 'यज्ञो वै श्रेष्ठतमं कर्म' इति श्रुतिः—Śatapatha I.7.1.5.

Aghnyā, cow; हन्तुमयोग्या, one which never should be killed. In a sense, the speech, *vānī*, of a wise man is also *aghnyā*; it never should be killed, i.e. suppressed.

वर्षयितुमर्ह हन्तुमनर्ह गाव इन्द्रियाणि
पृथिव्यादयः पशवश्च—Dayā.

Indra, the resplendent one. God is the highest resplendent self. So Indra is God. But a soul resplendent with energy is also Indra. The sun and the lightning also sometimes are meant by Indra. A resplendent king or leader also, according to the context, may be meant by this term.

Anamīvāḥ, free from disease. *Amīvāḥ* is disease. From √अम रोणे ।

Avakṣmāḥ, free from consumption or the wasting disease. यक्ष्मा रोगराजः—Uvāṭa.

Aghaśamsah, slaughterer. *Agha* is sin or evil. अघेन शंसति, one who kills in an evil way; who kills maliciously or painfully. Secondly, one, who praises sin, is also *aghaśamsa*, अघं शंसति. A wicked person.

Gopatiḥ, *go* is kine or cattle in general, so *gopati* is the master of cattle. Secondly, *go* means sense-organs; one, who is the master of his sense-organs, is also *gopati*. Here the sacrificer is meant by this word.

Dhruvaḥ, permanent, constant.

Bahvīḥ, many; in large numbers.

Paśun, animals in general. Here domestic animals are meant. In a larger sence, men also may be included in *paśus*.

Yajamāna, one who performs sacrifice. Ritualistically, the householder performing a sacrifice is the *yajamāna*. He is expected to observe some vows. But in a broader sense, any person engaged in actions beneficial to others is a *yajamāna*.

The first verse of Yajurveda shows great concern for cows, their proper care and multiplication.

Vasu, riches, wealth, property. Bright and radiant is also *vasu*. In legend, *vasus* are a particular class of gods, usually eight in number, chief of whom is Indra. The sacrifice is also mentioned as *vasu*, 'यज्ञो वै वसुः' इति श्रुतेः (Śatapatha, 1.7.1.9).

Dyauh, the sky or heaven. Shining outer space is meant by this term. It is above the midspace (अन्तरिक्ष), which is above the earth (पृथ्वी). In the Veda, sometimes *dyauh* is mentioned alone, but frequently it comes jointly with *prthivī*, the earth. The *dyauh* is considered as father and the *prthivī* as mother. The former is great and brilliant and the later vast and firm.

Prthivī, the earth. From $\sqrt{\text{पृथु}}$, to extend. As it extends far and wide, so it is called *prthivī* or *prthvī*.

Matariśvan, the wind. मातरि अन्तरिक्षे श्वस्त्विति; as it breathes in the midspace, so the wind is called *mātarīśvan*.

Gharma, warmth, heat. घर्मः अग्नितापयुक्तः शोधकः, purifier with the heat of the fire.—Dayā. *Gharma* is a synonym of *yajña* also.

Pavitram, purifier; a strainer is also called *pavitram* as it purifies the liquid (milk or soma).

Viśvadhā, sustainer of the world. The word *viśva* means 'the world' and also 'all'. So this word may have two meanings, the sense more or less being the same.

Paramena dhāmānā, supreme abode. Parama the highest. Dhāma is abode. घामानि त्रीणि भवन्ति स्थानानि नामानि जन्मानिति च, i.e. *dhāma* has three meanings, an abode, a name, and a life.

Dṛmhasva, remain firm.

Hvāh, forsake. (Dayānanda.)

Yajñapatiḥ, Lord of the sacrifice, i.e. the person performing the sacrifice. Same as *yajamāna*. God also may be called *yajñapati*, because He is the Lord of the sacrifice.

3. **Yasoḥ**, of *vasu*. Vasu is wealth, or riches. God is also called *vasu*, because in Him all the beings reside, and he resides in all the beings. Derived from √वस् to dwell, meaning the original donor of dwellings.

Satadhāram, having a hundred streams.

Supvā, शोभनं पुनाति इति सुप्: तेन सुप्वा, i.e. with the excellent strainer.—Uvata.

Kām adhuksaḥ, कां दोग्धुं इच्छति (Dayā.). Which one would you like to milk?

4. **Viśvāyuh**, life of all, i.e. bestower of full life-span.

Viśvakarmā, *karma* is activity. *Viśva* is all. Performer of all actions.

Ātanacmi, दध्यर्ष कठिनीकरोमि ।—Mahīdhara. I curdle with Soma, i.e. herbal juice.

Viśvadhāyā, nourisher of all. **Dhāyā** is derived from √दधाच् धारणपोषणयोः to sustain or to nourish.

Soma, is the herbal juice. Soma is a creeper or plant noted for its exhilarating extract. The plant was cut into small pieces, crushed with two stones i.e. pestle and mortar, pressed for filtration, and stored in large vessels. Soma juice was offered in sacrifices. It was consumed after mixing it with milk, curds or honey.

5. According to the traditionalists the sacrificer recites this mantra while taking the vow of abstinence during the performance of sacrifice. But to us, this is a commendable resolve of a devotee to forsake the falsehood and embrace the truth.

Vratapate, O upholder of vows! Agni, the adorable Lord, is considered to be the upholder of vows.

Tacchakeyam, may I be able to accomplish that.

Anṛta, false, unreal, untruth. मिथ्याभाषण, मिथ्याकरण, मिथ्या आत्ममान—**Dayā**.

Satya, truth, in its widest sense.

6. **Karmane**, for work.

Veśāya, for dressing up and finish, i.e. accomplishment. According to the traditionalists, here the ladle and the winnowing basket are addressed with the word *yām*, but to us, here man and his wife are exhorted to work and accomplish.

7. **Pratyusṭam**, प्रति उष्टम्, प्रत्यक्षं उष्टम् । उष्टं दग्धम्, burnt. उप दाहे ।

Rakṣaḥ, रक्षः रक्षसजातिः ।—**Mahīdhar**. रक्षःस्वभावो दुष्टो मनुष्यः ।—**Dayā**. Demons or evil-minded persons.

Arātayaḥ, दानं रातिः । रातेः प्रतिबन्धका अरातयः । Those who do not give others' dues, and therefore, the enemies.

Niṣṭaptam, तप संतापे । नितरां तप्तम् निष्टप्तम्; scorched or grieved.

Antarikṣa, midspace, the space between the earth and the heaven (द्यौः). *Dyauh* is the space where the sun and the stars shine.

8. According to the traditionalists, here the yoke of the cart is addressed to. But it is only belittling the beauty of the mantra. We think that the Lord is addressed here and that makes a better sense.

Dhūh, धूवतिर्वधकर्मणः; from the √धूव, which means to kill. Destroyer.

Dhūrvantam, him, who is destroying.

Vahnitamam वहति प्रापयति यथायोग्यं सुखानि, स वह्निः ; bestower of blisses, the best among such.—Dayā.

Sasritamam, अतिशयेन शुद्धं शुद्धिकारकं च । Absolutely pure as well as purifier.

Papritamam, one who fills with all sorts of knowledge; the best among such.

Justatamam, जुषी प्रीतिसेवनयोः most beloved; most welcome.

Devahūtāmam, most praised or invoked by the learned (*devas*). देवः दानात् द्योतनात्, दीपनात् वा—यास्क । Devas as donors are the bounties of Nature. The greatest donor, God, is *deva*. Learned and enlightened persons are also *devas*.

9. **Ahrutam**, not crooked. हवृ कौटिल्ये ।

Havirdhānam, depository of oblations; place of sacrifice; earth; place of Soma-pressing; a cart in which Soma plants are carried.

The word *havirdhāna* is used to denote all these meanings. One who receives oblations is also *havirdhāna*.

Viṣṇu, विष्णु: व्यापको यत्—Uvata; व्यापनशील- सूर्यः—Dayā; all-per-vading Lord is also Viṣṇu.

Vātāya, Vāta is wind.

Apahatam, driven away.

Yacchantām, may grasp; may grant.

Five, these may be five fingers or five sense-organs, or five elements.

10. **Tvā**, you; here the sacrificial material is indicated by *tvā*.

Savitah, of the creator God. Savitr is the creator as well as the impeller.

Prasave, at the impulsion.

Aśvinoh, of the two *aśvins*. *Aśvins* are two legendary healers. They are described as the physicians of the gods. The word suggests that they were skilful riders and fond of their horses. We have translated *aśvins* as the two healers—physicians and surgeons.

Pūṣṇoh, of the Pūṣan. Pūṣan is the Lord of nourishment. पुष्पाति इति पूषा; the nourisher.

Agni, the adorable Lord. अग्ने नीयते, one who is invoked first; the foremost leader, one of the names of God.

According to Śākapūṇi, the word अग्नि is derived from the verb √इ to go, from √अञ्च् to shine, from √दह् to burn, and also from √नी to lead. (Nir. VII. 14.15). According to Dayānanda, Agni is the Supreme Lord, who is venerable, adorable, omnipresent and respected by the learned and glorified by sacred texts. Aurobindo has translated Agni as God-will.

Agnīsomābhyām, for Agni and Soma. Agni is the Supreme Lord in His adorable aspect, while He is Soma in His blissful aspect. Therefore, Agnīsoma is the Lord adorable and blissful.

11. **Bhūtāya**, for happiness of all beings; उत्पन्नानां प्राणिनां सुखाय;
Dayā.

Arāṭaye, for misery. Rāti, generosity. Arāti, miserliness,
wretchedness.

Svah, light of heaven; or the region of light.

Duryāh, houses. दुर्या इति गृहनामस्तु पठितम्—Nigh. III. 4.

Prthivyāh nābhau, in the navel of the earth. The sacrificial
hearth is considered as the navel or centre of the earth.

Adityāh upasthe, in the lap of the Eternity. Aditi, in legends,
is the mother of gods; अदितिः देवमाता । The Nighaṇṭu describes Aditi
as a synonym of earth. (I. 1). Aditi is heaven; All-gods are Aditi; the
five clans are Aditi; the past is Aditi; the future, is Aditi. Aditi
means indivisible or infinite, some thing beyond the visible world.

12. **Āpah**, waters; the verb in dual number indicates the two
types of water, (1) which is on the earth, and (2) which is in the sky.

Vaiṣṇavyau, belonging to Viṣṇu, i.e. all-pervading God.
Viṣṇu, is one of the names of the sun also.

Pavitre, (two) purifiers. पवनक्रियाशीली—Uvata.

Utpunāmi, purify you while sending you upwards.

Acchidrena Pavitreṇa, with a strainer without pores. Water is
cleansed by sun's rays through the process of evaporation; it is
purifying with a strainer without pores.

Yajñapatim, the lord of the sacrifice, i.e. the sacrificer. Some-
times this word means the Lord of the sacrifice, i.e. God.

Sudhātum, one of good mettle, i.e. character. Uvata and
Mahīdhara have translated it as 'a person with much precious
metal and consequently giver of good priestly fees.

Devayum, one who is devoted to gods, i.e. the enlightened ones. देवान् कामयते इति देवयुः । Similarly, इदं कामयमानः (Nir. VI. 31).

13. Indra, the resplendent Lord.

Avṛṇita, selected; also encompassed or surrounded. The word is derived from √वृ which has two meanings, to elect or select and to cover or encompass. Griffith suggests here a play on words as the word वृत्र also is derived from the same verb. Indra selected you and encompassed Vṛtra.

Vṛtra, nescience, ignorance. The word वृत्र is derived from √वृ to cover, or from √वृत् to roll, or from √वृष् to grow. Vṛtra is so called because he covered, he rolled and he grew. (Nir. II. 17). A cloud is also called *vṛtra*, for it covers the rays of the sun, rolls and grows.

For legendists Vṛtra was an *asura*, son of Tvaṣṭā. Indra was his enemy and after a fierce battle killed him. The battle of Indra and Vṛtra is the topic of many verses in the Veda. But to etymologists, whatever covers is *vṛtra*, and whatever pierces or destroys that cover is *indra*.

Vṛtratūrye, in the battle with Vṛtra. वृत्रतूर्य इति संग्रामनामसु पठितम् (Nigh. II. 17).

Prokṣitaḥ, consecrated; sprinkled.

Yad vaḥ aśuddhāḥ parājaghnuḥ, so that your impurities may be removed away.

Devayajyāyai, for pleasing gods, i.e. the enlightened ones.

Daivyāya karmaṇe, for divine function, i.e. the sacrifice. c.f. श्रेष्ठतमाय कर्मणे (Yv. I. 1). Sacrifice in its abstract sense is a divine and most sublime sentiment, which may be put into action in countless ways.

14. The ritualists recite this *mantra* while spreading the black-buck skin for putting wooden mortar on it, so that no part of the rice husked for the sacrifice is lost. According to Dayānanda this verse is addressed to a house which provides shelter.

Śarma, happiness. Home or shelter is also *śarma*, as it gives happiness. शर्म इति गृहनामसु पठितम् (Nigh. III. 4). Also, चर्म इति मानुषं, शर्म इति दैवं नाम (Mahādhara).

Rakṣah, evil-minded creature; any evil power.

It appears that originally the *rakṣas* were the protectors, a sort of police force. In course of time they indulged in malpractices, bullying and extortion, and spending their ill-earned wealth on sensual pleasures, which earned a bad name for them. They were feared and detested.

Arāti, an enemy, who does not pay our dues to us. Hence the inimical tendencies are also *arāti*.

Tvak, skin.

Adriḥ vānaspatyaḥ, cloud belonging to vegetation. Clouds nourish the vegetation; on the other hand, they are born from vegetation also. अद्रिः इति मेघनामसु पठितम् (Nigh. I. 10).

Grāvā prthubudhnaḥ, broad-based cloud. ग्रावा इति मेघनामसु पठितम् (Nigh. I. 10).

Prthubudhnaḥ; *prthu* is wide or broad; *budhna* is base.

Aditi, is the Eternity; also the earth.

15. **Agneḥ tanūḥ**, body of the fire, the fire embodied.

Visarjanam, √विस्तृज् to release; *visarjanam* is the release. Releaser or the source of the speech is meant here.

Devavīṭaye, वीतिः तर्पणम्, i.e. enjoyment or satisfaction. Devas are the bounties of Nature such as the sun, air, the moon, clouds etc.

Grāvā, is the stone, generally used for crushing Soma stalks or for husking rice. Sometimes the word is used in dual number as *grāvāṇau*, two stones, i.e. mortar and pestle. According to Uvaṭa a wooden pestle is meant by *grāvā vānaspatyaḥ*. But according to Yāska, *grāvā* is one of the names of cloud. (Nigh I. 10). So we have translated *grāvā* as cloud, beneficial for vegetation.

Haviḥ, whatever is offered to the sacrificial fire is *haviḥ*, i.e. the oblation or the offering. संस्कृतं सुगन्ध्यादियुक्तं द्रव्यम्, (Dayānanda). In a wider sense of the sacrifice, whatever a seeker gives up for others is *haviḥ*.

Śamīśva, दुःखनिवृत्तये सुखसम्पादनार्थं कुरुष्व, i.e. prepare it for removing distress and bringing happiness (Dayānanda).

Haviṣkṛt, one who offers the oblations, as well as he, who prepares them.

16. According to the ritualists this verse is addressed to a peg or wedge with which the pressing stones are beaten.

Kukkuṭa, a cock. Uvaṭa gives an interesting etymon of the word: असुरघ्नीं वाचमुपादाय क्व क्व असुरा इति यो अटति अस्ती कुक्कुटः (Acquiring the demon-killing speech, he goes on crowing where are the demons, so he is called *kukkuṭa*.)

Madhujihvaḥ, sweet-tongued.

Iṣam ūrjam, food and vigour.

Āvada, shout (i.e. crow) aloud for bringing.

Saṅghātam Saṅghātam, each and every battle. सन्त्यग्घन्यन्ते जनाः यस्मिन् तं संग्रामम् (wherein men are killed in plenty)—Dayānanda. संग्राम इति संग्रामनामसु पठितम् (Nigh. II. 10).

Varṣavṛddham, grown in i.e. old in years.

Rakṣaḥ, evil powers.

Arātayaḥ, inimical tendencies.

Vāyuh, the wind.

Vivinaktu, may scatter or disperse.

Savitā, the sun.

Hiranyapāṇih, golden-handed; also one who has gold in his hands.

Acchidrena, having no hole or pore, i.e. not leaking.

17. According to the ritualists, a branch of a *palāśa* tree, used as fire-shovel is addressed in this verse, while in fact the fire is addressed to.

Dhr̥ṣṭih, the word is derived from √जिधृष प्रागल्भ्ये, i.e. boldness. Boldness personified is meant here.

Āmādam agnim, आमं अपक्वं अति स आमात्, तं, the fire, which consumes the uncooked, i.e. which is used for cooking, so the house-hold fire (गर्हपत्य अग्नि).

Kravyādādam agnim, one who consumes flesh, i.e. the fire of the funeral pyre.

Devayajam agnim, the fire used for the worship of gods, i.e. the sacrificial fire. देवान् विदुषो दिव्यगुणान् यजति संगतान् करोति, तम्, one that brings together the divine faculties of the learned people (Dayā.)

Brahmavanim, *brahma* is knowledge. Persons engaged in pursuit of knowledge are *brāhmaṇas* the men of intellect. What is pleasing to them is *brahmavani*.

Kṣatravani, pleasing to men of defence. क्षतात् त्रायते इति क्षत्रः, one who protects from injury is *kṣatra*.

Sajātavani, pleasing to the persons like us.

Bhrātrvya, an enemy; a rival. *Bhrātṛ* is brother or cousin. When the interests clash, brothers and cousins turn enemies and those are *bhrātrvyas*. 'व्यन्तपत्ने' (Paṇini, IV. 1.145).

18. **Dharuṇam**, धारयतीति धरुणं, one that sustains, or supports, or contains.

Antarīksam, the midspace. The earth, the midspace and the heaven (sky) are the three regions mentioned frequently in Vedic literature. Sometimes a fourth region, the region of light, त्वः, is also mentioned.

Dhartram, धरति यत्, येन वा, that which supports or that by which is something supported. (Dayā.).

Āsābhyah, for the regions or directions.

Bhrgūnām, according to the legendists Bhrgu is the name of a ṛṣi and his descendants. However, Dayānanda thinks that those who burn all the evils to ashes are *bhrgus*, hence the cosmic elements.

Āṅirasām, *Āṅiras* also is the name of a ṛṣi and his descendants. According to Dayānanda, vital breath, प्राण, is *aṅgirā*. प्राणो वै अक्षिरा (Śatapatha, VI. 5.2.3). According to Yāska, those shining like burning coals are *aṅgiras*, अङ्गारेष्वक्षिरा अङ्गाराः अङ्कना अङ्गनाः, *aṅgiras* is that which is in burning coals (अङ्गार); and *aṅgāras* are called so, because they shine, or because they mark the spot where they fall.

Tapasā, with the heat, i.e. energy or force. Austerity is also *tapas*.

19. With this *mantra* the ritualists place the mortar on the black buck-skin.

Parvatī dhīṣaṇā, speech full of knowledge. धियं तनोति व्याप्नोति ददति वा सा धिषणा (Mahādhara).

Divah skambhanī, support of the celestial worlds.

20. **Dhānyam**, धिनोति प्रीणाति इति धान्यम्, that which pleases, i.e. food-grain in general and rice in particular.

Devān, इन्द्रियाणि (Dayānanda). The word देव has been used in different meanings in different contexts. It may mean the bounties of Nature; also the learned or enlightened persons; sense-organs also are devas.

Prāna, in-breath, the breath we inhale. प्राणः स्वासवायुः ।

Udāna, up-breath or out-breath; a breath that is pushed upwards. उद् अनिति ऊर्ध्वं चेष्टते इत्युदानः, उत्क्रान्तिवायुः ।

Vyāna, is diffusing breath. व्यनिति व्याप्य चेष्टते इति व्यानो व्यापको बलहेतुर्वायुः, i.e. the breath which is diffused throughout the body and so gives strength.

Dīrghām prasitim, a long life-span.

Hiranyapāṇih, one with golden hands. The sun is called so, because its hands, the rays, are golden.

Acchidreṇa pāninā, literally, with a hand without holes, meaning without a leak.

Cakṣuṣe, cakṣu is the eye, as well as the eye-sight. Good eye-sight may be the symbol of the fitness of all the sense-organs.

Mahīnām payah, milk of cows. (Uvata). Mahī means good or great; so *mahīnām payah* is the essence of sublime faculties.

21. **Sam vapāmi**, Uvata has translated it as 'pour you in the vessel', while the verb 'vap' means to sow. But the wording of the mantra indicates that sowing and growing of herbal medicinal plants is meant here.

Sam prcyantām, सूची संपर्के, i.e. to be mixed together.

Revatyah, रेवत्यः आपः, जगत्यः ओषधयः इति श्रुतेः (सतपथ I, 2. 2. 2).
Waters.

Jagatyah, herbs, annual plants.

Madhumafi, full of sweetness.

22. **Janayatyai**, for generation, production or delivery. So that the children may be born to the sacrificer.

Agni, the adorable Lord.

Agnīṣoma, the Lord adorable and blissful.

Gharma, heat, warmth; cauldron (Uvāta).

Uruprathā, one that expands wide.

Uru, wide.

23. **Atameruh**, तमु ग्लानी; तमेरु, one that is depressed. Atameru, not depressed.

Trita, trinity. An ancient vedic deity. According to legend, once the fire deity, being frightened due to some reasons hid himself in the waters. Other deities searched for and caught him. He discharged his semen in the waters and from that were born Trita, Dvita and Ekata, the deities. They accompanied other deities and were allowed share in the offerings.

Dvita, duality.

Ekata, unity.

24. According to the ritualists, here, *sphyā*, a sword-shaped wooden implement, is addressed. This implement is used for stirring boiling rice, for drawing lines on the ground as well as some other sacrificial purposes.

Sahasrabhr̥ṣṭīḥ, one who roasts or bakes a thousand, i.e. killer of thousands of enemies.

Tigmatejāḥ, one of fierce power.

25. **Devayajanī**, place of divine worship.

Vrajam, वृजन्त्यस्माद्गावः, cows come out of it, so *vraja* is the cow-pen.

Goṣṭhānam, गोस्थानम्; a place where cows stay at night

Mā mauk, do not release (him).

Yo asmān dveṣṭi yaṁ ca vayam dviṣmaḥ, he who hates us and whom we hate. This is a frequently occurring expression in several mantras. One who is hostile to us, i.e. the enemy of the people and whom the people hate, such a person is wished to be bound in fetters and condemned to severe punishment, even to death.

Ararum, असुरराक्षसस्वभावं शत्रुम्; an enemy with devilish nature (Dayānanda).

Drapsaḥ, drop; sap; seed; i.e. progeny.

27. **Gāyatrena chandasā**, with the *gāyatrī* metre.

Traiṣṭubhena, with the *trīṣṭubh* metre.

Jāgatena, with the *jagatī* metre. The names of the three chief Vedic metres are mentioned in this mantra.

Sukṣmā, beneficial earth.

Suśadā, pleasing to rest upon.

Ūrjasvati, full of invigorating food.

28. **Krūra**, क्रूर शब्दः संग्रामवचनः, the struggle.

Virapśin, great (God is indicated).

Jivadānu, life-bestowing.

Svadhā, food (and comforts of life).

Prokṣaṇīh, waters which are sprinkled.

29. **Aniśitaḥ**, literally, not sharpened, not of violent temper.

Sapatnaksit, destroyer of enemies or rivals.

Vājedhyāyai, *vāja* is vigour and *idhyā* is blazing or kindling, so glory of vigour.

30. According to the ritualists, this mantra is recited while *adhvaryu* girds the wife of the sacrificer with a *munjā* cord.

Rāsnā रास्ना रशना, i.e. the girdle.

Aditi, that which is undivided; the earth; the Eternity as well.

Veṣpa, one that surrounds or encompasses. वेष्प आवर्तं ऋच्यते; i.e. waist-band.

Suhū, a good invoker; also one that can be easily invoked.

31. **Prasave**, by the impulsion.

Acchidreṇa pavitreṇa, with a strainer without pores.

Sūryasya raśmibhiḥ, with the rays of the sun. Sun's rays are the strainer without pores which filter water clean.

Tejas, brilliance.

Śukram, splendour.

Devayajanam, (means of) of worship of gods (i.e. the bounties of Nature).

Chapter II

1. According to the ritualists, with this mantra the adhvaryu addresses the fire-wood (*idhma*), unties and sprinkles it.

Kṛṣṇa, attractive. From √कृष् to pull or to attract.

Ākhareṣṭhaḥ, आ समन्तात् खरे कंठेन वृक्षे तिष्ठति इति आखरेष्टः, one that lies in a tree hard all over.

Agnaye juṣṭam, pleasing to fire.

Vediḥ, altar.

Barhiḥ, sacred grass; *darbha* or *kuśā* grass, used for covering the altar, and also for making mats for sitting.

Sruk, ladle.

2. **Aditi**, the earth.

Viṣṇu, sacrifice; विष्णुर्वै यज्ञः ।

Stupaḥ, mound. ष्टुपे स्तूपे शब्दसंघातयोः ; स्तूपे means to make into a heap.

Svāsasthām, one that is comfortable to sit upon.

Devebhyah, for learned persons.

Bhuvapataye, to the Lord of the earth.

Bhuvanapataye, to the Lord of the worlds.

Bhūtānāmpataye, to the Lord of beings.

Svāhā, dedication. स्वाहा शब्दो निपातो देवान् प्रति दानवाच्चो; the word *svāhā* denotes dedication or offering to devas, i.e. the gods or the enlightened persons.

3. According to the ritualists, the ceremony of laying the *paridhis* begins with this *mantra*. *Paridhis* are enclosing sticks made of *palāśa* or some other sacred wood which are placed round the sacrificial fire.

Gandharva, गां धारयति इति गन्धर्वः, sustainer of the earth. Speech also is called गौ; so sustainer of speech, a singer or musician is also a *gandharva*. Traditionally, the *gandharvas* are believed to be a class of celestial beings closely connected with light and aerial waters.

Viśvāvasu, Lord of all the riches. According to legend Viśvāvasu is the chief of the *gandharvas*.

Ariṣṭyai, for protection from violence.

Paridhi, protective peg.

Ida, praiseworthy.

Mitrāvarunau, मित्रावरुणौ वाय्वादित्यौ, the wind and the sun, (Uvata). प्राणापानौ, in-breath and out-breath (Dayānanda).

Dhruvena dharmanā, by eternal law.

4. **Vitihotram**, वीतिः अभिलाषः होतृकर्मणि यस्य स वीतिहोत्रः; fond of sacrifices.

Kave, O far-sighted one.

5. **Abhiṣastyai**, here fourth *vibhakti* is used in the place of fifth *vibhakti*. Normally it should have been *abhiṣasteḥ* i.e. from violence or evil.

Savitṛ, the creator Lord, or the inspirer or impeller Lord.

Vasavah, young sages.

Rudrāb, adult sages.

Adityāb, old sages.

6. **Ghr̥tāchī**, filled with melted butter; or with which the melted butter is poured out.

Juhū, **upabhṛt** and **dhruvā** are the names of different types of ladles or offering spoons made of different sorts of wood.

Priyena dhāmnā, according to Uvata, *priyam dhāma* is the melted butter. 'एतद् वै देवानां प्रियं घाम यदाज्यम्' इति श्रुतेः ।

R̥tasya yonau, in the lap of truth.

Viṣṇo, O omnipresent Lord! विष्णो व्यापकेश्वर (Dayānanda)

Yajñapatiṃ, lord of the sacrifice, i.e. the sacrificer.

Yajñanyam, priest at the sacrifice.

7. **Vājajit**, winner of battles. *Vāja* means battle; also food, strength, and speed.

Svadhā, like 'Svāhā', the word 'Svadhā' is a *nipāta* and is used while dedicating something to gods or the *pitrs*. The food meant for *pitrs* is also called *svadhā*.

8. **Askannam**, unspilt

Viṣṇo, O sacrifice.

Aṅghriḥ, foot.

Devebhyah, for the bounties Nature.

Vasumatim, full of wealth or bestowing wealth.

Vīryam akarot, वीरस्य कर्म वीर्यं, valour. The resplendent Lord manifests His valour by destroying the enemies of the sacrifice, therefore the sacrifice can go on flourishing.

9. **Veh**, undertake. **Uvata** derives this word from $\sqrt{\text{विद्}}$ ज्ञाने and translates it as 'may you know'.

Hotram, duties of the priest.

Dūtyam, duties of the messenger.

Sviṣṭkṛt, one who does as desired, i.e. gracious.

Haviṣā, with the offering.

Sam jyotiṣā jyotiḥ, gacchatām is to be added to complete the meaning. May the light mingle with light.

10. **Indriyam**, power of the sense-organs.

Maghavānaḥ, those who have wealth or bestow wealth.

Upahūtā, invoked.

Rāyaḥ, riches; wealth.

Satyāḥ naḥ āśiṣaḥ santu, may the blessings meant for us come true.

Mā upahvayatām, may bless me.

Agnīdhrāt, due to being the kindler of fire.

11. **Agneṣṭvāsyena prāśnāmi**, I eat you with the mouth of fire.

12. **Brhaspataye**, for the Lord supreme. In legend **Brhaspati** is the priest of gods.

Brahmaṇe, for the divine supreme.

13. **Jūṭh**, swift-moving; the mind moves fast into past, present and future.

Viśve devāsah, all the bounties of Nature.

Om, the sacred mystic syllable. Sometimes it may mean 'yes', 'be it so', and 'Amen'.

15. According to the ritualists, this *mantra* is recited by the sacrificer while separating the Juhū and Upabhṛt ladles.

Agnīsoma, Agni and Soma are two of the important deities of the Veda. But according to Dayānanda they are not two different deities, but only two aspects of one and the same deity. Hence we have translated it as the Lord adorable and blissful.

Apanudatam, may those two drive him away.

Yo'smān dveṣṭi yañ ca vāyam dviṣmah, please see note I. 26.

Vājasya prasavena, by the impulse of the battle, i.e. with an aggressive posture.

Ujīṭim, ऊर्जियम्, glorious victory.

Indrāgnī, the Lord resplendent and adorable

Prohāmi, move forward; advance.

16. **Vasus**, **Rudras** and **Ādityas**, young, adult and old sages respectively.

Prṣatīh, deer; spotted deer.

Vasā, a tame small cow, easy to tackle.

17. **Panibhih**, by the speculators. Panis, according to legend, were a sort of demons, who stole the cows of devas and concealed them in a cave. Indra found out and demolished that cave and recovered the stolen cows.

Some people are of the view that the Paṇis were Phoenicians who came as traders and indulged in thefts and robberies when they got a chance. They have been mentioned despicably in the Veda.

Anubharāmi, for *anuharāmi*.

Joṣam, प्रियम्; desired; pleasing.

Pāthah, पाथः इति अत्र नाम; food.

18. **Samsravabhāgāh**, partakers of progressive knowledge.

Sāmsrava, progressive knowledge.

Isā, with nourishment.

Brhantah, strong; growing.

Prastareṣṭhāh, literally, those who sit on grass-mats spread at the place of sacrifice; participants in the sacrifice.

Paridheyāh, those who guard the enclosure of the sacrifice.

Abhigṇantah, applauding.

Vāt, like 'svāhā', 'svadhā' and 'Vaṣaṭ' the word 'vāṭ' also is used for offering an oblation to gods. Here two words, 'svāhā' and 'vāṭ', are used together to denote complete dedication. 'Vaṭ' may mean 'carry to gods.'

19. **Dhuryau**, capable of carrying the burden; executives. Bullock is also called 'dhurya' as it pulls the cart.

Ghr̥tācī, pourers of water. घृत इति उदकनामसु पठितम् (Nigh. I. 12). Water also is called *ghṛta*.

Sumne, सुखस्वरूपे, happiness incarnate.

Namah, reverence; regards; obeisance.

Sviṣṭa, good desire.

20. **Adabdhāyo**, अदभ्यं अनवखण्डितं आयुः, uninjured life-span.

Aśitama, अश्नुते व्याप्नोति चराचरं तो ऽतिशयितः, one who pervades all the moving and unmoving beings, i.e. omnipresent.

Didyoh, अति दुःखात्, from terrible suffering. दिद्युः इति वज्रनाम (Nigh. II. 20).

Prasitya, प्रसितिः प्रयत्ननात् तन्तुवो जालं वा, (Nir. VI. 12) that which binds, a cord or a net; figuratively, bondage.

Duristh, दुष्टा इष्टिः, defective sacrifice, i.e. technical defects in the sacrifice or in any thing.

Duradmanyāh, from bad eating. दुष्टा अग्नौ दुराग्नौ दुर्भोजनम् (Mahādhara).

Pitum, food.

Susadā yonau, in a house pleasing to live in.

Svāhā vāt, fully dedicated to (gods).

Yasobhaginyai, for the sister of glories; related to glories; or enjoyer of glories.

Sarasvatī, speech. सरो ज्ञानं तत् प्रशस्तं विद्यते यस्यां वाचि सा, (Dayā.).

Samveśapataye, for the Lord of affectionate embraces. स्त्रीपुंसयोः अभिलाषपूर्वकं एकत्र शयनं संवेशः (Uvata).

21. **Vedaḥ**, divine knowledge.

Gatuvīd, knower of pathways.

Gātūh, गीयते नानाविधैः वैदिकशब्दैः प्रतिपाद्यते इति गातुः यज्ञः, that which is performed by singing vedic mantras is *gātuh*, i.e. the sacrifice.

Ita, come.

Manasaspate, O Lord of mind; one who guides the mind, God.

22. **Sam ankām**, may be filled.

Ādityaḥ, with the suns.

Vasubhiḥ, with the worlds.

Marudbhiḥ, with the winds.

Viśvedevbhiḥ, with all the bounties of Nature.

24. **Sam aganmaḥi**, सप्तता भवामः; may be blessed with.

Tvaṣṭā, cosmic architect; developer and shaper of the forms of the living beings.

Sudatraḥ, सुदु ददाति इति सुदत्रः, liberally-giving.

Viliṣṭam, विलिष्टं विश्लिष्टम्, blemish, defect.

25. In the ritual, the sacrificer makes the three ceremonial Viṣṇu-strides in imitation of that solar deity's strides through the three divisions of the world, i.e. the *dyauh*, *antarikṣa* and *prthvī*, with this *mantra*.

Viṣṇuḥ, the sacrifice. Solar deity is also called Viṣṇu. In legend, he is one of the twelve Ādityas, the sons of Aditi, the mother of gods.

Jagatena chandasā, with the Jagatī metre. This implies the importance of various Vedic metres in different types of prayers. Almostsupernatural powers seem to be attributed to various metres.

Nirbhaktaḥ, निर्गतभागः कृतः, deprived of his share therein; excluded.

Traīṣṭubhena, with the Trīṣṭubh metre.

Gāyatrena, with the Gāyatrī metre.

Pratiṣṭhāyāḥ, place of sacrifice.

Asyaī, is used here in the sense of *asyāḥ*.

Svah, abode of bliss; *svarga*.

Sam abhūma, संगताः अभूम्; have become one with.

26. **Svayambhūh**, born of himself; not created by any one else; self-existent.

Āvṛtam, आवर्तनम्; course of the sun; path of the sun.

27. **Sugṛhapatīḥ**, good householder.

Asthūri, free from idleness or neglect.

Himāḥ, winters, meaning years.

28. According to the ritualists, the *mantras* to be recited at *darśapaurnamāsyā yajña*, which began with the *mantra* I. I come to an end with this *mantra*. So this *yajña* is performed with 59 *mantras*; 31 of the chapter I and 28 of the chapter II.

Tad asakam, that I have been able to accomplish.

Tanme arādhi, that has been a success for me.

29. According to the ritualists, the following six *mantras* are used for the *Pindapitr yajña*, the monthly ancestral sacrifice as part of the Full moon and New moon sacrifices.

Kavyavāhanāya, कवयः क्रान्तदर्शनाः पितरः, तेषां सम्बन्धि कव्यम्; far-sighted elders or forefathers are *kavis*; a thing related to them is *kavya*; one who carries *kavya* is *kavyavāhana*.

Pitr̥mate, for him, who supports the elders.

Vediṣadaḥ, who had occupied the altar by force.

30. **Pratimūṣicamānāḥ**, camouflaging (their true form).

Parūpurāḥ, who snatch other's wealth unjustly.

Nipurāḥ, who acquire wealth by unfair means.

Pranudāti, प्रणुदतु, drive away.

32. Obeisance to *pitrs* is offered six times according to the seasons of a year.

Rasāya, for the sap of the spring season.

Śoṣāya, for dryness of the summer.

Jīvāya, for the life of the rains.

Svadhāyai, for the harvest of the autumn.

Ghorāya, for the intensity of cold weather.

Manyave, for the wrath of the winter.

Deṣma, we shall give.

Vāsaḥ, accommodation; garment also.

33. **Garbham ādhata**, bless her to be pregnant.

Puṣkarsrajaṃ, wearing a garland of lotuses.

34. **Svadhā**, 'स्वधा वै पितॄणां अन्नं इति श्रुतिः; *svadhā*, is the food for *pitrs*, the elders or the manes.

Kīlāṃ, sweet beverages. सुसंस्कृतं अन्नम्, well-prepared food (Dayā.).

Parisrutam, herb-extract. सुरा, wine (Mahīdhara). परितः सर्वतः क्षुतं सुरसयोगेन पक्वं फलादिकम्. ripe juicy fruit etc.

Chapter III

According to the ritualists, this chapter contains the mantras for the Agnihotra i.e. the morning and evening burnt oblation of milk, which is obligatory on the householder during the whole of his life with some exceptions. This contains mantras for the four-monthly sacrifices also which are performed at the beginning of the Spring, Rains and Autumn seasons.

1. This and the following mantra are for *agnyādhāna*, the ceremonial laying down of the sacrificial fire by the householder.

Duvasyata, परिचरत, look after.

Bodhayata, arouse; kindle.

Atithim, fire is called as *atithi*, the guest.

Havyā, articles meant for offering.

2. **Jātavedas**, omnipresent; cognizant of all.

3. **Brhacchocā**, very brilliant.

Yaviṣṭhya, most youthful.

Angirah, O blarzing fire.

4. **Haryata**, shining; हयं कान्ती, to shine or glow.

5. According to the ritualists, the sacrificer lays down the *āhavanīya* fire on the place prepared for it with this mantra.

Bhūh Bhuvah Svah, these three words are called *mahāvyaḥritis*, i.e. solemn sacrificial exclamations. These may denote earth, midspace and the sky; or Brahma, Kṣatra and Viś; or the self, human beings and the animals. He wants to say that these may come under my control.

Bhūmnā, with vastness.

Varimnā, with largeness.

Devayajani, seat of sacrifice. देवाः यजन्ति यस्यां सा, on which the enlightened ones perform sacrifice. (Dayā).

Annādyāya, अन्नं च तत् अद्यं च अन्नाद्यम्, food-grains.

6. With this and the next two mantras the *Dakṣiṇāgni*, Southern fire is laid down.

Ayam gauh, this fire. गच्छतीति गौः यज्ञनिष्पत्तये तत्तद्यजमानगृहेषु गन्ता, one which goes to the houses of the sacrificers for performance of the sacrifices.

Prśnih, spotted; strange-coloured.

Mātaram purah, before the mother; i.e. the earth.

Pitaram, the sky; heaven; वीर्यिता, heaven the father. (Yv. II. 11).

Svah, abode of bliss.

7. **Rochanā**, radiance

Prāna, in-breath.

Apāna, out-breath.

Mahisah, great (fire).

8. *Prati vastoh*, दिन दिनम्, every day.

Vāk, praise; speech.

Pataṅga, पतन् गच्छति इति पतङ्गः अग्निः it goes falling down, so the fire is called *pataṅga*.

9. Here begin the mantras for morning and evening oblations. Mantras for *Sūrya* for morning and mantras for *Agni* for evening offerings.

Svāhā, let it be offered gracefully.

10. *Devena savitrā sajuh*, in consonance with the creator Lord.

Vetu, may come and enjoy.

11. *Āre*, far away.

Asme, अस्मान्, us.

12. *Kakutpatih prthivyāh*, of the quarters or the regions and of the earth. Here the word *patih* is to be connected with '*kakut*' and '*prthivyāh*' both.

Apām retāmsi, causes of the waters; literally. seeds of the waters.

13. *Āhuvadhyai*, in the sense of आह्वयामि; I invoke you.

Vajasya sātaye, to gain *vāja*, i.e. vigour, or food.

14. *Rtviah*, right.

Yonih, place of birth. Home or abode also is called *yonih*.

15. *Prathamo dhāyi*, has been placed first.

Dhātrbhih, यज्ञक्रियापारकैः विद्वद्भिः, performers of noble deeds.

Hotā, invoker of Nature's bounties.

Apnavānah, having offsprings.

Bhṛgavaḥ, in legend Bhṛgu is the name of a ṛṣi. His clan and his descendants also are called Bhṛguṣ or Bhārgavas. Dayānanda has translated it as यज्ञविद्यावेत्तारः, those who know the details of the sacrifice; wise sages.

Virurucuḥ, दीपितवन्तः, kindled; harnessed.

॥Viśe viśe, for every man.

16. **Ahrayaḥ**, अह्वयन्ति व्याप्नुवन्ति सर्वा विद्याः ये ते विद्वांसः, those who master all the arts and sciences; learned people.

Pratnām dyutam, eternal radiance.

18. **Chitrāvaso**, रात्रिर्विचित्रावसुः सा हीय ए सगृह्येव चित्राणि वसति, (Śatapatha, II. 3.4.22); night is called *chitrāvasu* because it is rich in strange and beautiful stars.

Svasti te pāram aśīya, may I reach your end safe and sound.

19. The sacrificer approaches the cow and addresses her.

Sam gmiśīya, सङ्गतः भूयासम्, may I be blessed with.

20. **Andhaḥ**, अन्य इत्यन्ननाम; the food.

Mahaḥ, respectable. Mahīdhara says, यद्वा महः शब्देन दशवीर्याण्युच्यन्ते; *mahaḥ* denotes ten vigours; i.e. प्रतिघृक्, fresh milk; घृतम्, boiled milk; शरः, upper part of cream, or slightly curdled milk; दधि, curd; मत्तु, butter milk; जातञ्जनम्, curd from which water has been pressed out; आमिषा, coagulated milk; वाजिनम्, watery part strained from the coagulated milk; नवनीतम्, butter; and घृतम्, purified butter.

21. **Revañiḥ**, bestowers of wealth.

Yonau, in this abode.

Kṣaye, in this dwelling.

22. **Viśvarūpī ūrjā**, energy of every form.

Gaupatyena, in such a way as to make me master of my sense-organs.

Doṣāvastāḥ dive dive, day and night every day.

23. **Gopām**, गोप्ताम्य, sustainer.

Dīdivam, illuminator.

Dame, in your own creation.

24. **Sūpāyanaḥ**, easy of access.

25. **Antamaḥ**, निकटतमः, nearest; closest.

Vasuśravāḥ, splendidly renowned.

26. **Urūṣyā**, protect.

Samasmāt, सर्वस्मात्, from all.

27. **Idā**, divine wisdom.

Aditi, eternal life.

Kāmyā, desirable objects.

28. **Somānam**, the seeker.

Svaranam, offerer of devotions.

Brahmaṇaspate, Lord of knowledge, the preceptor.

Kakṣivān, one who specialises in creative activity.

29. **Revān**, opulent; rich.

Amīvahā, healer of weak-minded.

Turah, prompt bestower of

30. **Aruruṣah**, malevolent creature.

Śansah, अनिष्टचिन्तनम्, curse, censure.

31. **Mitra**, the sun.

Aryaman, the wind.

Varuṇa, the waters.

32. **Amā**, अमा इति गृहनामसु पठितम् (Nigh. III. 4.11); home.

Aghaśamsah ripuh, sinful enemy.

33. **Te**, they, the sons of eternity, i.e. Mitra, Aryaman, and Varuṇa.

34. **Starh**, injurer.

Upaprcyate, increases more and more.

35. This is the *Sāvitrī* or *Gāyatrī mantra*, which forms a part of the daily devotions of the worshippers.

Savituh, of the divine creator.

Bhargah, effulgence.

Prachodayāt, invokes; guides; directs.

36. **Dūdabhaḥ**, indestructible.

37. **Bhūh**, **Bhuvah**, **Svah**, being, becoming and bliss.

Narya, friendly to men.

Śamsya, praiseworthy.

Atharya, unperturbable.

Pitum, food.

38. Viśvavedasam, one who knows all the things, or one who instructs in all the things.

Dyumnam abhi saha āyacchasva, bestow on us power and glory.

Dyumna, glory.

Sahah, power; strength.

40. Purīṣyaḥ, 'पशवो वै पुरीषम्' इति श्रुतेः; animals, verily, are *purīṣa*. Vitality in the animals is *purīṣya*.

41. This and the following two mantras are recited by the sacrificer while returning to his house. He addresses the house.

Emasi, I come.

Sumanāḥ, with a good heart; with a friendly mind.

42. Adhyeti, स्मरति, thinks of.

Upahvayāmahe, we remember and recognize; recall.

43. Annasya kīlālam, delicious food.

Śamyoḥ, of him, who desires happiness.

Śivam, joy.

Śagma, happiness.

44. Here begin the *cāturmāsya mantras*.

Praghāsinah, good eaters.

Risādasah, killers of bad people.

Karambha, barley meal.

45. **Yad īndriye**, in privacy, or with our bodies.

Avayaṣāmahe, expiate ourselves.

46. **Pr̥tsu**, in the struggles; battles.

Devaiḥ, विद्वद्भिः शूरैः, with learned and brave comrades.

Marutah, brave soldiers.

Mīdhuṣah, of the bestower of blessings; of the showerer.

Gīh, praises.

47. **Karmakṛtah**, experts; skilled workers.

Mayobhuvā, मयः सुखं भवति यया, which 'creates happiness; delightful.

Astam preta, go your home.

Sacābhuvah, companions; friends.

48. **Avabhṛtha**, sacrifice.

Nicumpuna, purificatory.

Nicheruh, ever-moving.

Ava yāśiṣam, may I get atoned.

Enah, sin.

Pururāvnaḥ, torturing; exceedingly troublesome.

Riṣah, from the sin; death; bondage.

49. Here begin the mantras for Śākamedha offerings on the full moon of the Kārtika month.

Darvi, O ladle!

Vasnā iva, as if with price.

50. Nihāram, precious gift.

51. Akṣan, they have eaten; enjoyed.

Amīmadanta, got satisfied.

Adhūsata, thrilled with joy.

Astoṣata, glorified you.

Navisthayā maṁ, with commendatory thoughts.

Yojā haṁ, put restraint on (your) two horses.

52. Susandrak, one who looks benignly on all.

Diṣīmahi, we praise.

Purnabandhura, equipped fully.

Vaśan anu, along the right path.

53. Nārāśamsena, with the song praising the common people.

Stoma, praise-song.

Pitṛnām manmabhiḥ, with the songs praising the elders or the manes.

54. Manah, spirit; mind.

Kratve, for active (living).

Daksase, for efficient (living).

Jyok, ज्योक्निपातश्चिरवचनः; for a long time.

55. **Daivyo janah**, the enlightened ones.

Jivam vrātam, the family or community of the living (people):

Sachemahi, सेवेमहि; join; live with.

56. **Vrate**, व्रत इति कर्मनाम; in the assignment.

Tanūsu manah bibhratah, having spirit in our bodies.

Prajāvantah, blessed with good progeny.

57. **Rudra**, vital breath; also the terrible punisher. Traditionally, the fierce Tempest-god, destroyer of men and cattle.

Ambikā, autumn.

Ākhuḥ, tubers; also mouse.

Paśuḥ, victim; food.

58. **Adīmahi**, we have pleased.

Tryambakam, triocular; having three functions.

Vasyasah, those who have good accommodation.

Śreyasah, respectable in society.

Vyavasāyayāt, may make us firmly determined.

60. This mantra is recited by the girls of the sacrificer's family while they walk round the sacrificial altar.

Tryambakam, mother of three regions. Also, a name of Rudra, having three mothers, sisters or wives; also three-eyed, such as Śiva was portrayed in later Paurāṇik literature.

Urvārukam, cucumber.

Pativedanam, one who fetches a husband.

Itah mukṣīya māmutaḥ, may I be released from here, but not from there.

61. **Avasam**, food for journey.

Moojvataḥ paraḥ, across the grassy mountain.

Avatata-dhanvā, one with bow unstrung.

Pinākāvasaḥ, covered with cloth.

Kṛttivāsāḥ, wearing animal-skin.

Ahimsan naḥ, not injuring us.

62. **Tryāyuṣam**, three spans of life.

Jamadagni, man full of vital heat.

Kaśyapa, man of vision.

63. This mantra is recited while the head and beard of the sacrificer are being shaved.

Svadhitiḥ, adamant determination; also the razor blade.

Nirvartayāmi, I aspire for; also I shave.

Prajananāya, for progeny.

Suprajāstvāya, for good and praiseworthy offspring.

Savīryāya, for renowned valour.

Chapter IV

The chapters IV to VIII contain formulas for *Soma yajña* in general.

1. **Devayajanam prthivyāḥ**, a place of earth where sacrifices for *devas*, the bounties of Nature, are performed.

Devāsah, the enlightened ones.

Santarantah, crossing over (the difficulties).

Devīḥ āpah, waters considered divine due to their disease-curing powers.

2. **Mātaraḥ**, mothers; waters give birth to all living beings.

Āpīram, sin. (रपो रिप्रमिति पापनामनी भवतः).

3. **Mahīnām**, of the earth; also of cows.

Vṛtra, the cloud.

4. **Citpatih**, Lord of mind. (प्रजापतिर्व चित्पतिः इति श्रुतिः).

Yatkāmaḥ pune tacchakeyam, may I be able to achieve my heart's desire with which I purify myself.

5. **Vāmam**, सप्तजनीयं वस्तु, desirable objects.

Yajñiyāsah, fruits of sacrifice.

6. **Vātād ārabhe**, I begin (this sacrifice) with the grace of the wind.

7. These formulas, with the oblations which they accompany, are specially called *audgrābhana*, i.e. uplifting, because they raise the sacrificer to heaven.

Ākūtyai, for firm determination.

Viśvaśambhuvah, beneficial to all.

Bṛhaspataye, to the Lord Supreme.

8. **Vurīta**, let them desire.

Isudhyati, प्रार्थयते, begs.

Dyamnam, the glorious Lord.

9. According to the ritualists, two black buck-skins, tacked together and stretched on the ground for consecration are addressed and touched.

Vām ārabhe, I begin with both of you.

Udrcah, till the last hymn of the sacrifice.

Śarma, shelter; home; accommodation; also, happiness.

10. According to the ritualists, a girdle is addressed here.

Ūrk, vigour.

Āngirasī, belonging to the austere ones.

Nivih, garment-knot; girdle.

Vijñah, of the sacrifice.

Indrasya yonih, origin of rain.

Āsya, आ अत्य, till (the end) of it.

11. **Vratam brāta**, take the sacred vow.

Brahma, supreme divine.

Vanaspatih yajñayah, vegetation is essential for the sacrifice; plants useful for sacrifice are also the sacrifice. (यज्ञयोग्यो यो वनस्पतिः सदिदृदिः सोऽपि यज्ञः । वनस्पतेर्यज्ञसाधनत्वाद्यज्ञत्वम् । —Mahādhara).

Abhīstaye, for the success of the sacrifice.

Sugrīthā, an easy aid to take us across.

Daksakratavah, expert workers.

12. **Śvātrāh**, क्षिप्रपरिणामः, प्रीताः इत्यर्थः, pleasing, quick-acting.

Ayakṣmāh, free from wasting diseases.

Anāgasah, free from dirt.

13. **Apo muñcāmi na prajām**, I release only the urine and not the semen (the cause of the offspring), i.e. may I be free from spermatorrhoea.

Aṁhomucah, freers from sin.

14. **Aprayucchan**, without negligence, ever-alert.

15. **Avadyāt duritāt**, from dishonourable evil.

16. **Rāsya**, देहि, give (us).

Iyat, this much.

17. **Varcah**, lustre.

Bhrājam gaccha, glow bright.

Jūh, जीवयति इति जू, the life.

18. **Satyasavasah**, one whose impulses are always real.

Tanve yantram, sturdiness of body.

Candram, blissful, pleasing.

Amṛtam, immortal; bestower of immortality.

19. **Cit**, apprehending faculty.

Dhīh, बुद्धिः, intellect.

Dakṣinā, the skill incarnate.

Kṣattriyā, क्षत्रात् त्रायते इति, one who protects from injuries.

Aditiḥ ubhayaśīrṣnī, the Eternity, having heads on both sides.

Suprācī, one coming forward.

Suprañcī, one going back.

Mitra, the friendly Lord.

Pūṣā, the nourisher Lord.

Indra, the resplendent Lord.

20. **Bhrātā saagarbhyah**, a brother born of the same mother.

Sayūthyah sakhā, a friend belonging to the same clan or herd.

Somam, bliss; also, the Soma plant.

Indra, the aspirant; lower self.

Rudrah, the dreadful Lord.

Svasti, safely (सुखेण).

21. **Vasvī**, wealth incarnate.

Ādityā, an offspring of Aditi.

Rudrā, dreadful.

Candrā, bestower of bliss; blissful.

Ācake, make you glitter.

Sumne, in comfort.

22. **Ājigharmi**, pour down. From √घृ क्षरणदीप्त्योः, to pour, to shine.

Addi, the earth.

Idāyāḥ āspadam, seat of the intellect.

Asme, वयम्, we.

Vīyaṣṣma, be deprived of.

Toto rāyāḥ, तोतः त्वयि रायः सन्तु, yours be the riches.

23. **Devi**, O illuminating intellect !

Sam ākhye, I have seen.

Mā pramoṣiḥ, do not steal. From √मुष् स्तेये, to steal.

Mā u ahaṁ tava, nor I yours.

24. **Śukrah**, brightening.

Grahyāḥ, for ग्रहः, intake; also, a vessel in which Soma-juice is taken.

Vicitāḥ, विवेकेन चयनकर्तारः, experts.

25. **Onyoh**, छावापृथिव्योः, of heaven and earth.

Kavikratuh, far-sighted in actions.

Kavim, क्रान्तदर्शिनम्, who sees past, present and future.

Amimīta, has measured.

Prajāh, living creatures.

26. **Śukram**, pure; bright.

Candrāṇi, gold pieces; coins.

Paramēṇa paśunā, with the most sublime animal.

27. **Sumitradha**, O helper of good friends; O good helper of friends.

Ūrum, thigh; lap.

Svāna, teacher; स्वनति उपदिशति यः सः, one who instructs (Dayā.).

Anghāre, enemy of sin.

Bhrāja, illuminator.

Bambhāre, nourisher of the world.

Somakrayanāḥ, prices of your bliss.

Mā dabhan, may not injure, cheat or snatch.

28. **Udasthām**, may I rise up.

Svāyusā, सु आयुषा, with virtuous life.

29. **Svastigām**, leading to bliss.

Anehasam, free from crime.

Dviṣaḥ pari vṛṇakti, परिवर्जयति, gives up all animosity; or, escapes all enemies.

30. **Vṛsabhah**, powerful; also, श्रेष्ठः, the best (Mahādhara); showerer.

Varimānam, the expanse.

Āsīdat, व्याप्नोति, pervades.

Viśvā it tāni, all those.

31. **Vitatāna**, has spread.

Vājam, speed. वीर्यं वै वाजः, पुमाश्च सोऽर्दन्तः, the semen is *vāja*; men are horses (Uvata).

Kratum, determination.

Vikṣu, in homes.

32. **Etadabhiḥ**, with swift coursers.

33. **Usrū**, उस्त्रा इति रश्मिनामसु पठितयू, rays; illuminators.

Etam, आ इत्यू, come on.

Anadrū, with joy; without tears.

34. **Pracynasva**, depart.

Pariparinah, सर्वतः संचरन्तस्तस्करविशेषाः परिपरिण उच्यन्ते, thieves.

Paripanthinah, उत्कोचकाः दस्यवः, highwaymen; robbers.

Aghāyavaḥ vṛkūḥ, sinful wolves; also, men with such traits.

Śyeno bhūtṛvā parā pata, fly away, as if, becoming a hawk.

35. **Saparyata**, worship.

Śamsata, offer praises.

Ṛtam, truly.

Devaḥjātāya ketave. for one, who is an ensign born of stars.

36. **Uttambhanam**, a prop to rest upon.

Skambhasarjanī, strengthening buffets of the pillar.

Ṛtasadanī, truthful seat.

37. **Dhāmāni**, glories.

Paribhūh astu, may attend from all sides.

Gayasphānah, enricher of homes.

Prataranah, overcomer of calamities.

Suvīrah, one who has brave followers or sons.

Avīrahā, never killing the brave.

Duryān, to (our) houses.

Chapter V

1. This mantra is addressed to the sacrificial offerings.

Viṣṇave, to the Lord omnipresent.

Soma, moon; also, Soma plant; also, bliss.

Atītherātīthyam, hospitality offered to guests.

Śyenāya somabhṛte, to the hawk who brings Soma, the nectar divine. There is a legend, that the Gāyatrī taking the form of a hawk brought Soma from heaven to earth.

Rāyaspoṣade, bestower of riches and nourishment.

2. **Janitram**, birth-place.

Vṛṣaṇau, the two showerer

Urvaṣī, the mother.

Āyuh, the child.

Purūravā, the father. In legend, Āyu was the son of Purūravā and Urvaṣī.

Manthāmi, rub against each other.

The priest rubs two *araṇīs*, fire-producing sticks, to produce fire.

3. **Sachetasau**, you two of one mind.

Arepasau, free from sin.

Yajñapatim, to the sacrificer.

4. **Abhiśastipāvā**, protector from curses.

Sadam, सदा, always.

5. **Tanūnaptr**, for *tanūnaptr*, the grandson of Tanū, the universal soul. 'तनोति विस्तारयति विश्वमिति तनूरात्मा, तस्य नष्टे पीत्राय'; 'तस्माद्वा एतस्मादात्मनः आकाशः सम्भूतः, आकाशाद्वायुः' (तैत्तिरीय आरण्यक, IV. 1).

Śākvarah, power-giving.

Śakvane, to the powerful.

Anabhiśastenyam, never to be cursed.

Swite, सु इते, शोभनमार्गे, on a pleasing path; also in a world of comfort.

6. **Vratapāh**, protector of vows.

7. **Amśu**, O bliss divine! सोमवल्त्या अवयवोऽशुरुच्यते, a piece of soma plant is called *amśu* (Mahīdhara).

Ekadhanavide, for the only knower (or bestower) of riches.

Sanyā, with vigour.

Eṣṭā, आ इष्टा, are desired (by me).

8. **Ayahśayā**, lies encased in copper (or iron).

Rajahśayā, lies encased in silver.

Hariśayā, lies encased in gold.

Tveṣam vacaḥ, angry speech.

According to the legend, the Asuras, having been defeated in battle by Devas, made three castles, one of copper or iron on earth, one of silver in the midspace and one of gold in the sky. Agni, at the request of Devas, in the form of *upasada* deity, entered them and burnt them and they became the three bodies of Agni.

9. **Nāthitāt**, from begging.

Nabhas, non-shining.

Āyu, alive.

10. **Sapatnasāhī**, conqueror of enemies.

11. **Vasubhiḥ**, along with the physical complex.

Rudraiḥ, with the vital complex.

Pitr̥bhiḥ, with the mental complex.

Ādityaiḥ, with the spiritual complex.

12. **Ādityavaniḥ**, pleasing to suns.

Brahmavaniḥ, granter of intellect.

Bhūtebhyaḥ, to all the creatures; to all the beings.

13. **Agneḥ purīṣam**, augmenting fuel of the cosmic fire.

14. **Viprāḥ**, discerning intellectuals.

Yuñjate, harness.

Vayunāvid, cognizant of all deeds or actions.

Mahī, great.

Pariṣtutīḥ, glory; praise.

15. **Pāṃsure**, in a sandy region, desert.

Samūdham, अन्तर्हितम्, hidden, not known or seen.

16. **Irāvati**, full of food-grains.

Sūyavasini, सुयवासेनी, full of green grassy plants; full of pastures.

17. **Mā jihvaratam**, do not falter. From **यद्गत चलने**, to move from its place.

Varṣman, at the summit of.

Nirvādiṣtam, speak ill of.

18. **Viṣṇoḥ**, of the sun.

Vimame, has measured.

Uttaram sadhastham, the higher abode.

Urugāyah, उरुः गायः गमनं यस्य सः, one who moves in wide strides.
Also उरुभिः महात्मभिः गीयते यः सः, one who is praised by good persons.

20. **Vīryena**, for his might.

Kucarah, terrible in movement.

Vikramaneṣu, in wide strides; also, movements.

21. **Śnaptre**, two corners of the lips (ओष्ठ-तन्त्रिरूपे-
Mahīdhara).

Syūh, सीव्यते अनेन इति स्यूः, needle.

Dhruvah, a tight knot.

22. **Nāryasi**, नारी जसि, woman you are.

Rakṣasām, of the wicked.

Brhāt, mighty.

23. **Valagah**, evil charm, used to harm the rivals; also the
conspiracy.

Valagahanam, charm-destroying.

Niṣtyah, पुत्रः, son.

Sabandhuh, relative.

Sajātah, kinsman.

24. **Svarāt**, sovereign by yourself.

Satrarāt, sovereign for all times.

Janarāt, sovereign of the people.

Sarvarāt, sovereign every where.

Abhimātiḥ, अभिमातिः अनुकूलः शत्रुः, a hostile enemy; a bully; a haughty enemy.

25. **Vaiṣṇavān**, to the associates of the omnipresent Lord.

Valagahanāḥ, destroyers of evil charms.

Prokṣāmi, I sprinkle you.

Avastṛṇāmi, I cover you with grass.

26. **Yavaḥ**, separator.

Śundhantām, may be purified.

Pitṛśadanam, abode of the elders.

27. **Uṭ stabhāna**, hold up.

Dyutānab, दीप्यमानः, stormy; shining.

Mitrā varuṇau, force and the energy.

Dharmanā, according to the Natural law.

Dṛmha, make flourish; strengthen.

Paryūhāmi, think about; comprehend.

28. **Chadiḥ**, umbrella.

Chāyā, shelter; shade.

29. **Girvanab**, to the praiseworthy.

Giraḥ, songs of praises.

Vṛddhāyum, to the aged one.

Vṛddhayah jṣṭayah, increasing services.

30. **Dhruvah**, tight knot.

31. **Pravāhanah**, one who carries; a carrier.

Śvātrah, swift.

Tutbah, **रुह वै तुषः**, the divine supreme.

32. **Usik**, one who yearns.

Anghārj, enemy of the sin.

Bambhārih, nourisher, sustainer.

Avasyūh, bestower of food.

Mārjāliyah, cleaning place.

Pratakṡā, pleasure-showering.

Mrstah, cleansed; swept clean.

Svarjyotiḥ, light and lustre of heaven.

33. **Ajo' syekpād**, unborn the one-footed; also, the unborn, who alone protects the world.

Ahiḥ, the cloud. Also, a serpent.

Budhnyah, cover of the midspace.

Adhvapate, O Lord of highways.

Pra tira, make me flourish.

34. **Agnayah**, foremost leaders.

Sagarena nāmnā, by laudable name.

35. **Viśvarūpam jyotiḥ**, a light which has all sorts of forms.

Samit, kindling fuel.

Tanūkrdbhyah, तनू शरीरं कृन्तन्ति ये तेभ्यः; to those who injure bodies; beasts.

Yantā, controller.

Aptuh, Soma-juice; also, bliss.

Ājyasya, विज्ञानस्य, of (your) knowledge.

36. See notes XL. 16.

37. **Varivah**, वृशं रक्षणम्, full protection; secure. Also, वनम्, wealth.

Mrdbah, कुत्सितान् शत्रून्, hated enemies.

Vājan, glories.

Jarhrṣānah, full of joy.

38. **Kṣhayāya**, for living space.

Pra piba, drink to your heart's desire.

39. **Soma**, bliss.

Devān up agāh, may you go to the enlightened ones.

Varuṇasya pāśāt, from the noose of Varuṇa (the Lord of justice).

Nirmucye, may I be freed.

42. **Atyanyān**, अतीत्य अन्यान्, leaving aside, others,

Arvāk, near.

Para, distant.

Devayajyāyai, for sacrifice to the bounties of Nature.

Svadhite, O surgical knife; also, O razor!

43. Sam bhava, be in harmony with.

Svadhitiḥ, axe.

Śatavalśah, having a hundred branches.

Virubema, may we grow.

Chapter VI

According to Dayānanda this chapter contains the instructions to be given by the learned persons to the well-educated leader of the Assembly at the time of his investiture to the kingship.

1. See notes on V. 26

2. Agreṇīḥ, अगे नयति इति अगेणी., one who leads people forward; leader of people or of the House.

Svāveśah, सु आवेशः, सुष्ठु आवेशयति यः सः, a comfortable support.

Uparena, with your base.

Supippalābhyaḥ, having nice fruit or berries.

3. Uṣmasi, कामयामहे, we desire.

Bhūrisrṅgāḥ gāvaḥ, cows with many horns; multifarious rays.

Paramam padam, highest abode.

Ava bhāri, अव भाति, glows; shines.

4. Viṣṇoḥ, of the omnipresent Lord.

Paspāse, यज्जाति, binds; puts in order.

Vratāni, disciplines.

Yajyah, योग्यः, appropriate.

Indra, the aspirant.

6. **Parivih**, worthy of being surrounded.

Divah s̄nuh, son of heaven.

Āranyaste paśuh, may all the wild animals also be under your rule (Dayā.).

7. **Upāvih**, one who protects those who approach him.

Vahnitamān, the best conveyers or carriers.

8. **Revati**, रेवन्तः, O rich people.

Bṛhaspati, the Lord supreme.

9. According to the ritualists, with this mantra; the sacrificer binds the victim to the sacrificial post.

Niyamañai, appoint you; bind to the duties.

Ana manyatām, may concur or agree; may grant permission.

10. **Apām peruh**, fond of drinking waters.

Sam gacchatām, may unite, or be in concord with.

11. **Revati**, प्रलवति वाग्देवते, O divine speech!

12. **Ātūnah**, यज्ञः, sacrifice.

Amarvā, शत्रुरहितः, unhindered.

14. According to the ritualists, with this *mantra*, the Matron wipes each organ of the victim. According to Dayānanda, this *mantra* pertains to the efforts of the teacher and the teacher's wife for improving the character and physique of the disciple.

17. Addressed to the waters and the wind, the two agents cleansing pollution, not only physical, but mental also.

18. **Reṭ**, small; little.

Ramhyaī, गन्ध, for speed.

20. **Tvaṣṭah**, O cosmic architect!

22. **Aghnyā**, speech; also cow.

Śapāmahe, we swear an oath.

23. **Haviḥ**, sacred food.

24. According to the ritualists, in this *mantra* the Soma plant is addressed.

26. **Upāvaroha**, descend.

Dhiṣaṇāh, speech.

Grāvānah, सदसद्विवेचकाः, discerning.

27. **Indriyāvān**, potent.

Madintamah, most delightful.

Napāt, offspring.

Śukrapebhyaḥ, for the drinkers of divine bliss. Śukra is Soma or divine bliss.

28. **Kārṣiḥ**, कर्षति यः सः, one who breaks the earth by ploughing; initiator.

29. **Prtsu**, in battles.

Vājesu, in struggles.

īśah, strength; also food.

30. **Rāvā**, राति ददाति इति रावा, donor.

Suṣūtamam, most pleasing.

Pavinā, वाचा, with the speech.

Nigrābhyāh, most acceptable.

31. **Ganān**, to the followers.

The waters are addressed to in this *mantra*.

Mā vitruṣan, may not be thirsty; may not be disaffected.

32. **Śyenāya somabhrte**, to the eagle, who brings the divine bliss. In legend, it was Gāyatrī, who in the form of a *śyena*, a hawk or an eagle brought Soma plant to the sacrifice.

33. **Dātre vocaḥ**, give comfort to the donor.

34. **Vṛtraturah**, killers of Vṛtra, i.e. the nescience.

Rādhogūrtāh, bestowers of riches. राधो यन् गुरन्ति उपयच्छन्ति याः ताः (Uvata).

35. **Mā samvikthāh**, from √ओविजी to fear, to move. With the prefix *sam* it means to tremble with fear. Do not tremble.

Dhiṣaṇe, हे द्यावापृथिव्यौ, O heaven and earth.

Pāpmā, the sin.

Somah, the bliss.

36. **Para**, पूरय, fill.

Arīh, अरी वा प्रजाः इति श्रुतेः, the people.

37. **Śaviṣṭha**, O mightiest (Lord)!

Marditā, gladdener; delighter.

Chapter VII

According to the ritualists, this chapter contains the mantras, which are recited at the time of collection of pressed out Soma juice into various types of cups, which are called *grahas*. Drawing juice in these cups is called *grahagrahaṇa*.

1. **Vācaspataye**, प्राणो वै वाचस्पतिः इति श्रुतेः, the vital breath is called *vācaspati*; also, master of the speech.

Pavasva, go; move. √पञ्च to move.

2. **Soma**, blissful Lord; also, Soma plant or juice; also moon.

Adābhyam, that which cannot be conquered or injured.
दम्नोतिहिंसार्यः ।

3. **Svāṅkr̥tosi**, assimilated; accepted.

Pārthivebhyah, physical, terrestrial.

Āṣtu, व्याप्नोतु, may pervade.

Subhava, nobly-born.

Am̐su, Soma-juice; bliss divine.

Upariprutā bhaṅgena, from the destruction coming from above.

Phat, may he perish. From √विफल विशरणे, to be torn o pieces.

4. **Upayāma**, traditionally, name of a particular cup for Soma-juice; also, through proper procedure, i.e. duly.

Antaryaccha, contain.

5. **Antaryāma**, containment; also, name of a particular cup for Soma juice.

Avarāḥ paraśca, with inferiors and superiors.

6. **Udānāya**, to the upward breath.

7. **Vayo**, O Lord of cosmic vitality!

Niyutah, those who are yoked or harnessed, i.e. horses. नियुत् शब्देन वायुवाहनभूताः मृगाः उच्यन्ते; deer are called *niyuts* as they are the mounts of Vāyu, the wind-god.

Madyam andhaḥ, intoxicating food.

Pūrvapeyam, first sip.

8. **Indra-vāyū**, the resplendent Lord and Lord of cosmic vitality.

Sutāḥ, poured out; pressed out.

Sajoṣobhyām, to the two friendly to each other.

9. **Mitrā-varuṇā**, O friendly Lord and O venerable Lord.

Rtāvṛdhā, यो ऋतं वर्धयतः तौ, augmentors or upholders of right or truth.

10. **Sasavānsaḥ**, from √सप् (संभक्तौ), to possess; being in possession of.

Yavasena, with grass and fodder.

Anapasphuranḥ, that which never resists milking; or never fails to give milk.

Rāyubhyām, ऋतशब्देन मित्र , आयुशब्देन वरुणः इति श्रुतिव्याख्या; Mitra and Varuṇa.

11. **Madhumafī kaśā**, literally, honeyed whip. कशा इति वाङ् नामसु पठितम् (Nigh. I. 11), the sweet speech.

Mādhvībhyām, मधु वाहणं यो अभीयाते तौ माध्वी, ताम्ब्याम् to those two who study Brāhmaṇa scriptures; also, to those two who are fond of honey, the Aśvins.

12. **Pratnathā**, in the ancient times.

Pūrvathā, in the recent past

Viśvathā, in all the times.

Imathā, of the present time.

Jyeṣṭhatātim, ज्येष्ठेषु प्रशस्त्यम्, the best among the eldest.

Barhiṣadam, *barhi* is the sacrifice; one who sits at or participates in it is *barhiṣad*.

Praticīnam, आत्मनोऽभिमुखम्, facing us; also, one, who is opposed to the evils, such as ignorance etc. (Dayā.).

Dhunim, from धृञ् कम्पने, to shake, to make tremble. To him who makes our enemies tremble.

Śandāya, to the evils. In legend, Śaṇḍa is the name of an *asura*, son of Śukrācārya, the priest of the *asuras*.

Pranayantu, may be pleased.

13. **Śukrah**, bright.

14. **Viśvavārā**, विश्वैः सर्वैः प्रियते स्वीक्रियते या सा, स्वीकर्तुं योग्या वा, that which is chosen and accepted by all; which should be chosen by all.

15. **Cikītvān**, चेतनावान् उक्कृष्टधीः, wise, prudent.

Trīpantu, तृप्ताः भवन्तु, may be satisfied; content.

Agnī, kindler of fire.

Ayāt, has performed this sacrifice.

16. **Venah**, shining one. Compare from Venus, the brightest planet.

Jarāyuh, chorion (outer foetal envelope).

Prśnigarbhāḥ, प्रश्नि अन्तरिक्षं गर्भं यासां ताः, those who envelope the whole midspace.

Apām saṅgame, at the confluence of cosmic waters.

Sūryasya śiśum na, like a son of the sun.

Rihanti, worship or praise.

Markāya, to the sin. In legend, name of an asura; son of Śukrācārya.

17. **Śacyā**, शची इति कर्मनाम, with actions.

Vipah, विपश्चिती, wise, learned.

Śaryābhiḥ, अङ्गुलीभिः, with fingers.

Tuvinrmna, possessor of abundant wealth.

Gabhastī, पाणिः, hand.

Manthipāḥ, protectors of intellectuals.

18. **Manthī**, churned out (Soma) juice; also, a brave soldier; also, a learned intellectual.

19. **Apsuksitah**, अप्सु अन्तरिक्षे क्षियन्ति निवसन्ति ये ते, those who dwell in the midspace.

Traditionally, *devas* are considered to be thirty-three in number. Eleven of them dwell in the sky, eleven on earth and eleven in the midspace.

20. **Āgrayanaḥ**, leader.

Viṣṇuḥ, widespread sacrifice.

Abhisavanāni, rites. Three oblations of Soma: *prātaḥ savana*, *madhyandina savana*, and *sāyam savana*

21. **Mahīdhara** while explaining this *mantra*, translates *soma* as 'Soma-juice' and *pavate* as 'goes into cups'.

Subhūtāya, for general well-being.

22. **Ukthāvyam**, worth praising.

Devāvyam, pleasing to the bounties of Nature or the enlightened ones; also, cherished by the learned.

23. **Mitrāvaruṇa**, is combination of Mitra and Varuṇa. When two deities are so mentioned in a pair, the last vowel of the former one becomes long (*dirgha*). We have a Sutra of Pāṇini, देवताद्वन्द्वे च (Aṣṭādhyāyī, VI. 3.26).

24. **Aratim**, रतिः उपरतिः तद्रहितम्, one that is never extinguished or never exhausts.

Rte ā jātam, born in eternal truth; also, born in the sacrifice (ऋते यज्ञे).

Atīthim janānām, guest of people or of the sacrificers. The sacrificial fire comes as a guest and is welcomed as such.

25. **Acyutaksittama**, best among those who are set firm and can never be shaken.

Asapatnāh, free from rivals or enemies.

26. **Drapsah**, रसैकदेशः, a particle of juice; a drop.

Amśuh, piece; part. Also, a ray.

Dhīṣanayoh, of the two bowls; also, अधिषवणफलकयोः, pressing boards.

Pavitrāt, from the strainer.

Utkramanam, moving upward, the ascent.

27. **Pavasva**, purify; also, grow pure; also, पवस्व प्रवर्तय, urge, guide.

Kratūdakṣābhyām, for action and skill.

Varcodasau, two bestowers of lustre, the sun and the moon.

29. **Kah**, who; also, blissful; also, Prajāpati, according to Mahīdhara.

30. In this **Kaṇḍikā**, we have Vedic names of the twelve months and one intercalary month (*Amhasaspati*).

31. **Dhīyeṣitā**, धिया इषितौ, impelled by praises or prayers.

32. **Ghā**, घ इति निरर्थको निपातः, तस्य संहितायां दीर्घः, this is a word having no meaning.

Ānuṣak, in an orderly manner; neatly.

33. **Omāsah**, अवितारः, protectors.

Sutam dāśuṣah, to him who has offered pressed out Soma juice or devotional praises.

Dāśvānsah, fulfillers of desires.

34. **Barhiḥ**, sacred grass; grass-mats; also, the sacrifice.

35. **Śāryāte**, in the sacrifice belonging to the legendary king Śaryāti (Mahīdhara); actions performed with finger movements.

Śarman, शर्मणि, under (your) protection; also in the house.

36. **Vṛṣabham**, showerer; also, virile; also, vigorous.

Akavārim, अकुत्सित ऐश्वर्यमियति प्राप्सति यः सः, bestower of beingn prosperity.

Viśvāsāham, one who can face or subdue all in battle.

Sahodām, bestower of power of endurance.

37. **Sajoṣāḥ**, with a harmonious mind; pleased with.

Mṛdhaḥ, enemies, aggressors.

Nah abhayam kṛṇuhi, secure freedom from fear for us; or make us fearless.

38. **Anuṣvadhā**, त्वया अन्नं, तत् अनु पश्चात् यस्य, i.e. before meals; or after meals. It may mean both.

Somam, pressed out Soma-juice; devotional expressions.

Pratipat sutānām, of those which have been pressed out on the new moon day; or of those which have been freshly pressed out; freshest.

39. **Nrvat**, like a man or a hero.

Carṣaniprā, fulfiller of desires of men.

Dvibarhā, बर्हः विस्तारः, having a double vastness; one who spreads out in both the directions.

Aminah, अनितः उपमारहितः, matchless; unmeasured or unmeasurable.

Asmadryak, facing us.

Kartṛbhiḥ, with the workers under him.

40. **Parjanya** **vṛṣṭimān** **iva**, like a cloud full of rain.

Vatsasya, वसन्शीलस्य यजमानस्य, of the sacrificer or worshipper.

41. **Tyam**, तम्, that.

Ketavaḥ, banners; also rays. केतुः इति प्रज्ञा नाम, that which reveals.

42. **Cakṣuh**, enlightener (दर्शकं ब्रह्म—Dayā).

Mitra, **Varuṇa** and **Agni**, friend or the sun; giver of joy; the lord of oceans; fire and electricity.

Ātmā jagataḥ, the soul of the world; pervading and animating all things; or it may mean 'of the moving beings' and *tasthuṣaḥ* will mean 'of the beings that stand unmoving'.

43. See notes XL. 16.

44. See note V. 37.

45. **Rūpam**, beauty or form.

Tuṭhaḥ, ब्रह्मा प्रजापतिः, the Creator God.

Candradaksināh, those who have obtained delight as reward; also, those who have received gold (चन्द्र) as guerdon.

Sadasyaih, with the people assembled at the sacrifice.

46. **Brāhmanam**, a learned and a realized person.

Pitrnantam, one whose father is or was a man of repute; son of a noble father.

Sudhātu, a man of mettle.

Rātāh, charities given by us.

47. **Āyuh**, long life.

Mayah, comforts; happiness.

Tvak, pleasure of touch; literally, the skin.

Hayah, literally, a horse; driving force or urge.

48. **Kāmah**, desire.

Even a donor has some desire while giving charities. So the desire is supreme.

Chapter VIII

According to the ritualists, this chapter contains *mantras* to be recited at the *trīṣṭya* or *sāyam savana*, i.e. the Evening Soma-pressing ceremony. On the other hand, Dayānanda is of view that these *mantras* instruct a chaste maiden to choose a chaste husband.

1. **Somah**, soma-juice; devotional bliss; moon; also, semen.

Āditya, the sun; a son of Aditi: they are said to be twelve in number. According to Dayānanda, a man who has completed forty-eight years of his chaste life, is *āditya*.

2. *Starīh*, हितकः, one who injures.

Maghavan, O Lord of wealth!

3. *Kadācana prayacchasi*, when are you negligent ?

Ubhe janmanī, both the lives: this and the yonder one.

Savanam, impelling force.

4. *Sumati*, favourable inclination.

Amhāh, sin.

5. *Vivasvān*, तमांसि विवाप्तयति यः सः, one who dispels darkness.

Matsva, be exhilarated.

Śrad dadhātana, have faith in (these blessings).

Arapah, free from sin.

6. *Vāmam*, वननीयं भजनीयम्, desirable; enjoyable; pleasing.

Vāmasya kṣayasya, of a luxurious house.

7. *Canah*, चन इति अन्ननाम, food, (Nigh. VI. 16); also, delight.

Yajñapatim jinva, encourage the sacrificer.

8. *Brhadukṣāya*, बृहद् वीर्यं उक्षति सिञ्चति यः तस्मै, to him who deposits excellent semen; (Dayā.). महासेकाय जगदुत्पत्तिबीजाय, to the great impregnator, the primal seed of the creation of the universe (Uvata). प्रजापतिर्वै बृहदुक्षः (S. Br. IV. 4.1.14).

9. *Brhaspatisutasya*, of that which has been pressed out by the Lord supreme.

Indriyāvatah, of him, who is full of vigour; virile.

Patnīvataḥ, of him, who has a good wife (Dayā.). Also, of him, who is full of protective power.

Ṛdhyāsam, may I augment.

Aham parastīti etc., these are the expressions of ecstasy.

10. **Tvastrā**; with the supreme architect.

Retodhā, one who has good semen; possessor of virility.

Retodhām, a potent (son).

Vṛṇah, from the impregnator.

11. **Harth**, a horse.

Hariyojanah, one who yokes horses.

12. **Aśvasanīh**, अश्वाना दाता, bestower of horses.

Stoma, Sāman songs.

Uktha, praise-verses; *rks*.

13. **Avayajanam**, पापस्य नाशकम्, atonement.

Vidvān, knowingly.

14. See notes II.14.

15. **Gobhiḥ**, इन्द्रियैः, with sense-organs; also, with good manners of speech.

Brahmanā, with divine knowledge.

17. **Nidhipā**, guardian of treasures.

Samrarāṇāḥ, enjoying heartily, सम्यग्-रमणाः ।

18. **Sugoh**, easily accessible.

Sadanāh, seats, स्थानानि ।

Vasavah, riches incarnate; bestowers of riches.

Vasūni, riches.

19. **Sadhasthe**, at home; in the place of sacrifice.

Jakṣivāmsah, भक्षितवन्तः, those who have eaten.

Papivāmsah, those who have drunk.

Asum, प्राणलक्षणं वायुम्, vital region.

Dharmam, आदित्यमण्डलम्, region of the sun.

20. **Rdhak**, समृद्धिर्यथा स्यात् तथा, very well.

21. **Gātuḥ**, यज्ञम्, sacrifice.

23. See notes VI. 12.

24. **Apām napāt**, grandson of waters, i.e fire. From waters are born the plants, and from plants (the wood) the fire is born, so the fire is called *apām napāt*.

Dame, in the house.

25. **Yajñapate**, O Soma.

Namovāke, नमस्कारवचने, in the songs of praises.

26. **Śam vakṣva**, शं वह, bring happiness.

Pari vakṣva, परि वह आर्तः, keep the miseries away (from us).

27. See notes III. 48.

29. *Ahrutāh*, अदुतानि अवानानि, not distorted; faultless.

30. *Ekapadīm*, *dvipadīm* etc., according to Dayānanda, refer to Vedic speech; according to Mahīdhara to *Vaśā* cow. Thus, one 'om' syllable is obtained whereby, that is *ekapadī*, prosperity in this world and bliss in the yonder world is obtained whereby, that is *dvipadī*; delight of speech, mind and body is obtained whereby, that is *tripadī*; *dharma*, *artha*, *kāma*, *moksa*, these four achievements are obtained whereby, that is *chatuspadī*; four *varṇas* (*Brāhmaṇa*, *Kṣattriya*, *Vaiśya*, *Sūdra*) and four *āśramas* (*brahmacarya*, *gṛhastha*, *vānaprastha*, *sannyāsa*) are obtained whereby, that is *aṣṭapadī*. (Dayā.).

31. *Pāthā*, पिब, drink.

33. *Vṛtrahan*, O killer of nescience. In legend, *Vṛtra* is a demon, whom, Indra killed. According to Yāska, cloud also is called *Vṛtra*, because it covers the sun.

Brahmaṇā, by prayers; by divine knowledge also.

Arvāchīnam, inclined towards us.

Sodaśine, to one with sixteen attributes or accomplishments, षोडशकलात्मपूर्णाया. Also to one who is praised with sixteen praise-songs.

34. *Kakṣyaprā*, so stout that their bodies fill the girth. अश्वसन्नाहरज्जुः कक्ष्यं, तत् प्रातः पूरयतः यौ तौ (Mahīdhara).

36. See notes XXXII. 5.

37. *Indraśca samrāt varunaśca rājā*, here the word '*samrāt*' appears to have been used in a sense comparable to '*rājā*', that is both of them are some sorts of rulers. Etymologically, both of them mean 'shining.'

Prānena saha jusāṇā, in consonance with the vital breath.

38. *Pavasva*, प्रवर्तवस्व, urge us; also, get for us.

Svapā, सु+अपा, engaged in good deeds.

Varcah, brilliance, lustre.

39. **Pitvī**, पीत्वा, having drunk.

Śipre, शिप्रे हनू नासिके वा, chins or nostrils. (Nir. VI. 17)

Camūsutam, effused in a skin receptacle.

Camū, a vessel made of skin in which the pressed out Soma was kept.

Ojīṣṭhaḥ, most vigorous.

40. **Adṛśram**, Vedic usage for दृश्यन्ते, i.e. are seen

Ketavaḥ, revealing (rays); also, banners.

Bhrājāya, to the radiant (sun).

Bhrājīṣṭhaḥ, full of radiance.

41. See notes VII. 41.

42. According to the ritualists, this *mantra* contains formulas for *garga-trirātra* ceremony which continues for three days and in which a thousand cows are given to the priests, three hundred and thirty-three on each day. The one thousandth cow is a red cow, which is led to a place between the Havirdhāna and the Āgnīdhra hearth and there she is made to smell the Dronakalaśa, i.e. a wooden Soma container.

Mahi, O cow! मही इति गोनामसु पठितम् (Uvata).

Indavaḥ, drops of Soma or devotional bliss.

Nivartasva, restore.

Dhukṣva, pour out; yield (streams of milk).

Rayih, धनम्, wealth; riches.

43. **Aghnyā**, one that never deserves violence; a cow, which should never be killed. A wife, who should never be beaten, insulted or humiliated (Dayā.).

Addi, indivisible; also, अदीना, not poor.

Mahi, O great one.

Ma sukr̥tam brūtāt, tell them of me as a righteous person.

44. **Mrdhabh**, enemies.

Prtanyatah, those who challenge or invade us.

Adharam tamah, darkness of far beneath.

45. **Vācaspatim**, Lord of speech.

Viśvakarman, the supreme mechanic.

Vāje, in the battle.

Joṣat, may he attend to (our calls).

Viśvaśambhūh, bestower of bliss on all.

46. **Vihavyah**, worthy of admiration (or of invocation).

47. **Abhigarah**, metre of your praises.

48. **Patman**, पतनाय, for the fall of.

Vreśinām, of the waters within the clouds.

Kukūnanānām, from √कुङ् शब्दे, i.e. to make noise; कुवत्यः अत्यर्थं शब्दे कुर्वाणाः नमन्ति प्रह्रीयवन्ति इति कुकूननाः मेघस्था आपः, the waters that come down making great noise, i.e. of the gurgling streams.

49. **Kakubham**, majestic; ककुभम् इति महत् नामसु पठितम्, great or majestic.

Vṛṣabha, showerer (of joys).

Purogāh, one that precedes.

Adābhyam, invincible.

Jāgrvi, awake.

Somāya, (to you) having the blissful form.

50. **Uśik**, dear; from $\sqrt{\text{यश्}}$ कान्ती, to be dear, or wished for.

Pāthah, food.

Vaśi, charming.

Sakhā, friend.

51. **Dharuṇah**, suckling child; also one that supports;
धारयतीति धरुणः ।

Dīdharat, may grant to us; may place unto us.

52. **Satrasya**, of the sacrifice.

Rddhi, last blessing.

Svarjyotih, light and bliss, or bliss, or bliss full of light.

53. **Indrā-parvātā**, O Indra and Parvata, i.e. Army-Chief and the Commander.

Puroyudhā, fighters in the forefront.

Iddhatam, इत् हतम्, may you destroy.

Cattāya, गताय, to one who has fled away.

Gahanam, वन उदकं वा, forest or water.

Darmā, piercing (weapon); from √दृ विदारणे ।

Darsīsta, may you tear to pieces.

54. **Abhidhītaḥ**, when thought of.

Vāchi vyāhrtāyām, expressed in words; uttered in speech.

Acchetah, अच्छा इतः आभिमुख्येन प्राप्तः, obtained.

Sanyām, at the distribution.

Somakrayanyām, at the bartering of Soma.

55. **Krayāya upoththitaḥ**, brought into auction or offered for sale.

Ūravāsannah, seated in the lap.

56. **Kṣīraśnīḥ**, mixed with milk.

59. **Rajāmsi**, worlds, लोका रजांसि उच्यन्ते (Nir. IV. 19).

Apratīṭa saḥobhīḥ, unchallengeable in their resistless might.

Patyete, (those two) rule.

Pūrvahūtau, invoked first of all.

60. **Āṣtu**, व्याप्नोतु, may bring or fetch (to me).

61. **Tantavaḥ**, threads.

Gharmah, sacrifice.

62. **Dohah**, resulting benefit.

Dhukṣva, yield; pour; grant.

Viśvam āyuh, full length of life

63. **Āpavasva**, आगच्छ, come.

Vājam gomantam, धेनुयुक्तं अन्नं, i.e. food and cows; or food obtained from cows.

Chapter IX

Chapters IX and X contain formulas for the Vājapeya and the Rājasūya sacrifices, the former meaning a draught of strength and the latter meaning consecration of a kingdom.

1. **Prasuva**, प्रवर्तय, speed up; urge

Gandharvah, maintainer of the earth; also, maintainer of the rays.

Ketapūh, purifier of thought; also, purifier of food.

2. **Dhruvasadam**, set firmly.

Juṣṭatamam, most pleasing.

3. **Udvayasam**, उद्गतं वयोऽन्नं यस्मात्, from which the food grains grow.

Rasam, essence.

4. **Grahāh**, containers (of Soma juice or devotional bliss).

Ūrjāhutayah, ऊर्जं ये आह्वयन्ति, invokers of vigour.

Viśipriyānām, of the prosperous. Also, of the handleless, or noseless.

Samagrabham, I have taken.

Samprcau, united.

Viprcau, seperated.

5. Here begin the formulas for the chariot-racing which is a characteristic and important part of the Vājapeya. The sacrificer takes the chariot down from its carrier-stand and draws to the altar.

Vajrah, adamantine weapon; thunder-bolt.

Vājasāh, bestower of strength or power.

Viśvam bhuvanam, all this life.

Gharmam, shelter.

6. **Apām praśastiṣu**, with the use of good waters.

Vājinah, having strength and speed.

Pratūrtih, rushing.

Kakunmān, high; towering high.

7. **Gandharvāḥ**, sustainers of the earth, i.e. the *nakṣatras*, Lunar Mansions or stages through which the moon passes and signifying the flight of time.

8. **Vātaramhā**, having the speed of the wind.

Dakṣinah, skilled; also, right-hand (horse).

Tvaṣṭā, supreme mechanic. In legend, Tvaṣṭā is the god, who moulds and gives form to each and every being.

9. **Guhā**, गुहाय, in the cavity (of mind); the mind is considered to be the speediest thing.

Samane, in the battle.

Brhaspateḥ bhāgam, a mess of boiled wild-rice, dedicated to Brhaspati, the representative of the priesthood. (Griffith).

10. **Savituh**, of the creator God, or of the inspirer God, or the impeller God.

Nākam, heaven; the sorrowless world.

In the first *mantras* of this *kaṇḍikā* the word '*satyasavasah*' is used, while in the latter two the word used is '*satyaprasavasah*'. It is suggested that the first and the third *mantras* are to be used when the sacrificer is a **Brāhmaṇa** and the second and the fourth when the sacrificer is a **Rājanya** (**Ksatriya**).

12. **Samvāk**, auspicious speech.

Vimucyadhvam, be freed.

13. **Skabhnivantah**, रुन्धन्तः, blocking, also, क्षोभयन्तः, agitating.

Mimānāh, measuring.

Kāsthām, काष्ठोत्कर्षे स्थितौ दिशि, region; summit; top limit; cardinal point; goal.

14. **Syah**, सः, that or this.

Ksipanih, क्षिप्यते प्रेयतिऽनया सा क्षिपणिः, whip.

Dadhikrā, दधोन् धारकान् मार्गावरोधान् क्रामतीति दधिक्रा, one who overcomes the obstacles of the way.

Kratum, सादिनोऽभिप्रायम्, intention of the rider.

Samsaniśyat, following well.

Ankāmsi, लक्षणानि कुटिलानि निम्नोन्नतानि, crooked and uneven paths.

15. **Parnam na**, like feathers.

Veh, of a bird.

Anīkasam, that which decorates the body; here, trappings of the horse.

16. **Sanemi**, क्षिप्रम्, quickly.

Amīvāḥ, व्याप्तीन्, calamities.

19. **Prasavaḥ**, inpulsion.

Ā jagamyāt, may come (to me).

20. Here are twelve oblations addressed to Prajāpati, the presiding Genius of the year, one oblation for each month. Similar enumeration of twelve months is found in XVIII. 28 and XXII. 32 also.

21. Here are six oblations, one for each season, belonging to Prajāpati, as Lord of the Year.

22. Here are the texts addressed to four quarters of the sky and the intermediate points.

Kratuḥ, skill; intelligence.

Rāt, sovereignty; ruling power.

23. Here are three *kaṇḍikās* beginning with 'Vājasya--prasa-
vaḥ'; these are called 'vājaprasavīya', furtherers of strength; with these the sacrificer makes oblations of milk, rice and other grains collected in a vessel of Udumbara wood.

24. **Aditsantam**, one who does not want to give.

Dāpayati, makes him donate.

26. **Anvārabhāmahe**, we invoke; call

Brahmā, the Lord of knowledge.

27. **Aryamaṇam**, impartial adjudicator.

Vācam, वागधिष्ठात्री देवीम्, the speech or the deity presiding over speech.

Sarasvatīm, the learning divine.

Vājinam, powerful.

29. **Aryamā**, the impartial adjudicating Lord.

Pūṣā, the nourisher Lord.

30. **Asau**, I, so and so (name to be mentioned here).

Yantriye, controlling guidance.

31. Here are the *ujjitis*, the Victory formulas which are to be recited by the sacrificer.

Udajayat, conquered well.

Ujjeṣam, may I conquer.

32. **Pañca diśah**, East, South, West, North and Zenith.

Ṣaḍ ṛtūn, Spring, Summer, Rains, Autumn, Winter, and Frost.

Sapta grāmyān paśūn, ox, horse, sheep, goat, mule, ass, and man.

34. **Stomam**, verse of praise.

35. Here begin the formulas for the *Rājasūya* i.e. the king's Inauguration ceremony.

Nirṛte, O earth.

Agni-netrebhyaḥ, अग्निर्नेता येषां देवानां ते अग्निनेत्राः, the enlightened ones whose leader is Agni, the adorable Lord.

Purāḥ sadbhyaḥ, to them who are seated in the east.

Duvasvadbhyaḥ, full of reverence. विद्याविनयधर्मेश्वरान् सेवमानेभ्यः, to those who are learned, humble and religious persons (Dayā.).

37. **Pr̥tanāḥ**, invaders.

Abhimāñḥ, rivals; enemies.

Yajñavāhasi, यज्ञवाहके यजमाने, on the sacrificer.

38. **Avadhīṣma amum**, we have killed so and so (here name of the killed is to be mentioned). Similarly, in '*asau hataḥ*', name of the person killed is to be mentioned.

39. Here are eight Devasū oblations meant for Furthering gods.

Suvatām, प्रेरयतु, may inspire.

Savānām, for sway over rulers.

Vācaḥ, for sway over speech.

Jyais̥thyāya, for supremacy.

Satyah, सत्याय, for truth.

Dharmapaṭinām, for sway over protectors of law.

40. **Suvadhvam**, may you inspire.

Jānarājyāya, for lordship over people.

Indrasya indriyāya, for the virtues of the resplendent Lord.

Amuṣya putram, him, the son of so and so (name of the father to be mentioned here).

Amuṣyai putram, अमुष्याः, पत्न्यर्थे चतुर्थो, son of so and so (name of the mother to be mentioned here).

Asyai viśe, for अस्याः विशः, of such and such tribe.

Amī, O people of such and such land (name of the land to be mentioned here).

Somaḥ, the blissful Lord.

Brāhmaṇānām, of the intellectuals.

Chapter X

The Rājasūya ceremony, which began in Chapter IX, continues in chapter X. Formulas for collection of waters from different streams and sources for Abhiśeka, the consecrating bath of a king, are given.

1. **Apah**, waters.

Rājasvah, glittering; also, राजानं सुन्वन्ति जनयन्ति ता राजस्य, those which create a king.

Citānāḥ, चेतयमानाः, restoring consciousness.

Atyarāṭh, overwhelming the enemies.

2. **Vṛṣṇaḥ**, of the strength.

Rāṣṭradā, bestower of kingdom.

Amusmai, to so and so (name of the person to be mentioned here).

Vṛṣasenah, one who has a powerful army.

3. **Arthetah**, अर्थं प्रयोजनं निष्पादयितुं यन्ति गच्छन्ति ता, those who go to accomplish the work.

Parivāhinīh, flowing around.

Apah, अपयतीरिति, वहन्तीनां अपां मध्याद्या मार्गान्तरेण गत्वा पुनः मिलन्ति ता अपयत्यः, streams that branch out from the main stream and then come to meet it again after following a different course. (Mahīdhara).

Apām garbhah, child of waters; embryo of waters.

4. **Sūryatvacasah**, those with sun-like skins; with skins shining like sun.

Māndāh, pleasure-giving.

Vrajakṣitah, dwellers in the cattle-rearing farms; also, dwelling in clouds; वज इति मेघनामसु पठितम् ।

Vāsāh, desired by all; √वश् कान्ती ।

Saviṣṭhāh, most powerful. शव इति बलनाम ।

Śakvarīh, endowed with strength.

Viśvabhṛtah, sustainers of all, or sustainers of the world.

Svarājah, self-shining.

Vanvānēh, winning; obtaining.

Mahi, great.

Kṣatram, ruling power.

5. The sacrificer spreads a tiger-skin, one of the emblems of royalty before the hearth of Mitrāvaruna, and recites the formulas.

Tvisiḥ, radiance.

Somasya, of the blissful Lord. According to the legend Indra became a tiger after he had drunk Soma.

Sarasvatyai, to the speech.

Ghoṣāya, to the proclamation.

Ślokāya, to the praise.

Amśāya, to the approtioner.

6. **Anibhr̥ṣtam**, unconquered (by evil ones).

Somasya dātṛam, bestowers of bliss (soma).

Rājasvaḥ, creators of king.

7. **Sadhamādah**, sharers of joy; यः सह याचन्ति ।

Dyumninīḥ, glittering.

Apasyaḥ, अप्सु कर्मसु साधवः, active.

Apām śīśuḥ, child of waters.

Mātrtamāsu, in the best of mothers.

Pastyāsu, पत्त्यमिति गृहनाम, गृहरूपासु, which are like a home.

8. The sacrificer puts on various garments.

Ulbam, inner caul; गर्भाधारमुदकम्, the fluid holding the embryo.

Jarāyu, outer caul; गर्भवेष्टनं चर्म, the skin surrounding the womb.

Vātraghnam, weapon killing Vṛtra; the nescience-killing strength.

Drvā, cleaver.

Rujā, breaker.

Kṣumā, shaker.

9. **Maryāh**, मर्या इति मनुष्यनामः O men!

Āvih, has appeared.

Āvittah, has been informed of, आवेदितः ।

Vṛddhaśravāh, one with exalted glory.

Dhṛtavratau, maintainers of law.

Viśvavedāh, knower of all, or knowing all.

Viśvaśambhuvau, propitious to all.

Uruśarmā, bestower of immense happiness.

Aditih, eternity; or, the earth.

10. **Dandaśūkāh**, persistent stingers.

Now the sacrificer, who is being inaugurated as a king, is called upon to ascend, i.e. to master the four quarters of the sky and the Zenith and thus to assume sovereignty over all.

Brahma draviṇam, the wealth of the intellectuals.

11. **Kṣatram draviṇam**, the wealth of the warriors.

12. **Viḍ draviṇam**, the wealth of the Vaiśyas i.e. of the commerce.

13. **Phalam draviṇam**, the wealth of the fruit of labour.

14. **Namuceh**, of the miser; of one, who will not give up. In legend, **Namuci** is the name of an *asura*.

15. **Sahah**, power of endurance.

Amṛtam, the life eternal.

16. **Hiranyarūpau**, ज्योतिःस्वरूपी, effulgent with light.

Uṣasām viroke, at the advent of dawns.

Gartam, गर्तसदृशं रथोपरिभागम्, the chariot.

Cakṣāthām, (you two) have a look at.

Aditīm, the infinity.

Ditī, the finite.

Mitrāh, friendly.

Varuṇah, venerable.

17. Now the sacrificer is sprinkled with water by a Priest, by a **Rājanya**, by a **Vaiśya** and by a man of labour class.

Dyumnena, with the shine.

Bhrājasā, with the glare.

Varcasā, with the lustre.

Indriyena, with the might.

Indra, the thunder.

Didyūn ati, past the arrows.

18. See notes IX. 40.

19. **Vṛṣabhasya**, of the rain-causing.

Parvatasya, of the mountain.

Svasicah, self-irrigating.

Nāvah, navigable streams or rivers.

Āvavṛtran, turn back.

Iyānāh, from √इष् to go; rushing.

Adharāk, downwards.

Udak, upwards.

Ahīrbudhnyam, clouds of the midspace.

Anu rīyamāṇāh, अनुसरन्त्यः, following the path of

Vikramanam, stepping forth.

Vikrāntām, moving forward.

Krāntam, crossing over.

20. **Prajāpate**, O Lord of creatures!

Rūpāni, forms.

Na paribabhūva, न परिभवितुं समर्थः, cannot win.

In place of 'amūṣya' and 'aṣau' names of the persons concerned are to be mentioned.

Krivi, active.

Param, supreme.

Amā, house; home.

21. **Prasāstroh**, of the two authorisers.

Prasiṣā, with the authority.

Ariṣṭah, uninjured.

Aṛjunah, अर्जुनतुल्य इन्द्रः, resplendent. Also white.

Svadhāyai, for good supplies.

Marutām, of the soldiers.

Apāma, may we get.

Sam indriyena, with the power of sense-organs.

22. **Turāṣāt**, conquerer of powerful enemies.

Ayuktāsah, disunited.

Abrahmatā, unrighteousness.

Svaśvān, सु अश्वान्, good horses.

24. **Śuciṣat**, seated in the cleanliness

Duronasat, seated in the house.

Nṛṣat, seated in men.

Rtasat, seated in the righteousness.

Abjā, creator of waters.

25. **Iyat**, this much; so great.

Yun, that which unites.

Upāharāmi, bow down to; submit to.

26. Syonā, delight-bestowing; also, comfor able.

Kṣatrasya yonih, abode of kingship.

Suṣadā, pleasing to sit upon; pleasing to si with.

27. Pastyāsu, विशो वै पस्त्याः, upon the subject i, i.e. people.

Nīśasāda, has sat upon; has ascended.

28. Abhibhūh, overwhehmer; conquerer.

Satyaprasavaḥ, true in your impulsion.

Viśaujāḥ, one whose vigour are the people.

Suśevaḥ, maintainer of peace; bestower of happiness.

Bahukāra, O performer of many functions

Radhya, bring to subjugation.

29. Dharmāṇaspatih, protector of duty or virtue.

Sajātānām, among my kinsman.

Madhyameṣṭhyāya, for getting a central place.

30. Prasūtaḥ, urged or impelled by.

Daśamyā, by the tenth divine power.

31. Aśvibhyām, for the two healers.

Sutramṇe, for the good protector.

Atisrutah, pressed out.

Yujyah sakhā, a bosom friend; appropriate friend.

32. **Kuṇit**, plentiful.

Dānti, reap.

Anupūrvam viyūya, in a proper order.

Barhiṣah, in this sacrifice.

33. **Śubhaspati**, masters of weal.

Namuchau asare, against the wicked and unsocial element.

Surāmam, the beautiful.

34. **Aśvinau**, the twins divine.

Damsanābhiḥ, with actions.

Abhiṣṇak, may refresh you.

Surāmam, gladdening; pleasing.

Sacībhiḥ, with your might.

Maghavan, O Lord of riches.